

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 35.—(Vol. II., No. 7.)

LONDON: MONDAY, JULY 15, 1872.

Published on the 15th of every Month; Price Fourpence.

FUTURE MOVEMENTS IN SPIRITUALISM.

OF the many methods of promoting the spread of Spiritualism, perhaps one of the best would be to make all meetings connected with the movement rich in good educational information, such as the majority of the listeners did not know before, and to take care that the said knowledge is imparted in a pleasing, nay, in an entertaining manner. All our meetings should be so good that the outside public shall be knocking at the door asking admittance, instead of having Spiritualism forced upon them by commonplace preaching at noisy meetings. Unlike other religious bodies, Spiritualists are not in the slightest degree afraid of the progress of science, for the tables have already been most effectually turned in more senses than one, and men of science are so thoroughly afraid of Spiritualism that, like Nicodemus of old, they usually inquire into it privately and secretly, then look up what knowledge they gain within their own breasts. But if they are afraid of Spiritualism, it is no reason why we should not, unlike other religious bodies, openly receive and teach all the established truths of science, wherefore we think that the first spiritual institution which may be established in London should be a fountain-head of the highest philosophy of all kinds, and very similar in many respects to the Royal Institution.

Such is the lamentable state of education of the general public, thanks to the interference of theologians with the teaching in schools, that the great majority know scarcely anything of the many valuable and interesting discoveries made during the present century by those most ardent and reverent students of the laws and works of God—the men of science. Their discoveries in one branch alone, namely, in that of the action of the invisible forces at work in the physical world, are of the utmost value to Spiritualists, and Spiritualism tends to spread more rapidly among those of the public who are practically conversant with the nature of the said forces. Tell an ignorant man, that something comes out of his fingers which, by mesmeric action, will relieve the pain of another person over whom “passes” may be made, and, as a rule, he will reject the idea with contempt. Why? He sees nothing coming from his fingers, consequently, knows that nothing *does* come from his fingers, so he will have nothing to do with the visionary who imparts the information. What a valuable power in Spiritualism it would be, if we could take persons of this order of mind to our proposed institution, and show them by experiment that most of the rays coming from the sun are invisible; that these invisible rays can be filtered away from those which the eye can see, and, further, that some of the said invisible rays can make iron red hot, whilst others can explode a bulb filled with chlorine and hydrogen. This lesson might be supplemented by multitudes of others, demonstrating to all present what practical effects can be produced by imponderable invisible forces. The man who witnesses the fact that something perfectly invisible to the eye may be sent across a room, and made to cause an explosion, has thereby induced in him a mental state which makes him more ready to receive the knowledge that something invisible to him, perpetually streams out of the ends of his fingers. Further, he might be taken into the dark room of the institution, made for the multiplication and verification of previous experiments on odic or psychic force, and there be enabled to see for himself conclusive evidence that an aura proceeds from the human body. To Spiritualists who already acknowledge these truths the educational value of such an institution will, nevertheless, be very great; it will teach much that ought to be taught in schools, and lead the listeners at the lectures into philosophical habits of thought.

The time may not be far off when five or six such institutions may be erected in London, so as to be within very easy reach of the residences of those who attend the meetings, but if we had one to begin with, and concentrated all our energies upon it to make it perfect, distance of residence from it would not be of much importance, railway communication throughout London being so good. Metropolitan locomotion is now so rapid as to raise the question whether it is desirable to build our first institution in town at all, or whether it would not be better to build it a few miles out in the midst of trees and flowers, near some railway which gives rapid and cheap communication with the city.

A public building in which God's physical as well as moral and spiritual laws have to be discovered and

taught, should contain a theatre lighted only from the roof, with the necessary appliances to shut out the light, to place the audience in darkness whenever desired for the performance of particular experiments. The observers should all be on raised benches, looking down on the lecturer and his apparatus, so as to see clearly what he is doing. The oxy-hydrogen lime light should be constantly at command in the theatre, which should also be supplied with an oxy-hydrogen microscope, and all the necessary optical appliances for projecting pictures and other things upon the screen, since this is one of the most entertaining methods of conveying information. A good stock of philosophical apparatus of all kinds should belong permanently to the establishment, and be increased from time to time, as funds permit, and as new discoveries in science demand. A good organ, also, should be provided, for use at some of those meetings which deal with other subjects than physics.

If some of the oldest and best workers in the movement, in whom Spiritualists have confidence, were to form themselves into a committee to carry out a project like this, so as to give security to the contributors that the funds would not be wasted, but invested in an undertaking of a useful and permanent nature, we think that there would not be much difficulty in raising the money required, so much liberality having been displayed on other occasions. Nor, if the institution were erected, would there be much difficulty in finding men to do the teaching. Exclusive of the well-known men of science and learning connected with the movement, who would give occasional lectures if they would not accept a permanent appointment, there are many gentlemen of ability, educated in science, who have passed with high university honours; some of these, if they had the opportunity to follow their inclinations, would, we think, be very glad to throw their energies into the work of supporting Spiritualism. If there were to be one or more permanent lecturers on the establishment, they should be appointed very slowly and cautiously; plenty of men have the requisite knowledge, but many qualifications are necessary to make a good, instructive, entertaining lecturer and experimentalist.

If these ideas meet general approval, what could be done at once, or at the beginning of next winter, when people are returning to town? If a good stock of apparatus were bought, and kept under lock and key when not in use, in a public building temporarily engaged for lecturing purposes one day in the week, there are not a few Spiritualists in London competent to begin the work of showing the large amount of knowledge which philosophers already possess of many of the invisible forces of nature. There are others who can teach what the learned world already knows of the origin of religions and religious customs, and can prove, by the aid of drawings and statistics, the firmness of the evidence; uninformed unorthodox people often talk much trash on these subjects, not in the least reliable. There are other Spiritualists who can lecture on the higher teachings of Spiritualism, and deal with the religious and social aspects of the subject.

Much in the shape of proselytising has been done in Spiritualism, but we should like to see the movement systematically strengthened within faster than it spreads without. This may be done by building up a well-deserved reputation, to the effect that better teachings and more knowledge than anywhere else, can always be obtained at the meetings of Spiritualists. Also, that if men of science are afraid of Spiritualism, Spiritualists are not at all afraid of them, but will always welcome them, and listen without the slightest prejudice to any truths whatever they may have to teach, on the understanding that they are to prove everything they state as they proceed with their discourses, and leave nothing to be accepted on authority. The Royal Society and Dr. Carpenter have recently proved conclusively what their authority is worth.

ARTICLES by Mr. Beattie on spirit photography in Bristol have been published in recent numbers of the *British Journal of Photography* and *Photographic News*.

SPIRIT PHOTOGRAPHS.—At the moment of going to press Mr. John Jones, of Enmore Park, has informed us that he is getting spirit photographs in his own house at South Norwood, with no stranger present. One of the pictures contains “doubles” of some of the sitters, impossible to be accounted for by accidental shifting of the camera, the attitudes and positions being altogether different, and he states that the glass plate employed had never been used before.

SPIRITUAL TELEGRAPHY.

No. II.

WE now purpose to consider a difficulty which has beset many thoughtful English Spiritualists, who have had long and varied practical experience in the manifestations, namely, the rarity of the occasions on which they have received absolute proof at seances, of the personal identity of deceased friends whom they knew intimately in earth-life. There are not a few Spiritualists who, after working through the many elementary difficulties of the subject, admit that disembodied spirits are at the root of the manifestations, but question their personal identity. Perhaps the consideration of a few physical facts will help to give clear ideas respecting a probable solution of the difficulty.

Suppose a pendulum, consisting of an ivory billiard ball suspended from the ceiling by means of a string, be made to swing over a distance of twelve inches, to and from the face of the reader of these lines. If he blow the ball every time it begins to recede from his lips, a succession of such small puffs of wind will accelerate the swing of the ball, and soon make it traverse several feet at each swing instead of twelve inches. The puffs will play harmoniously upon the movements of the ball.

If, on the other hand, he blow against the ball whenever it is approaching his lips, such puffs will soon bring it to a standstill altogether, because of their being timed so as to play inharmoniously upon the ball.

If a motionless pendulum be suspended against a wall, and another pendulum of exactly the same length and make be suspended in a state of vibration against the same wall, it will, after a time, set the first one going. One clock has been known to set another clock going in this way. The reason is that the accumulation of small impulses, conveyed through the wall and the air, from one pendulum to the other, starts the motionless one gradually into a swing. But if one pendulum be in the slightest degree longer or different from the other, the experiment will fail.

Something like this may be seen in mediumship. Spirits are limited in their experiments by mental conditions, just as physical philosophers are firmly bound in their experiments by physical conditions. There are mental states which to manifesting spirits may be as unyielding to their influence as iron bars are to a prisoner in Newgate.

Just as one pendulum in a clockmaker's shop, or in a great public establishment, might not be able to find another pendulum on the premises or in half the buildings in London, which it could set swinging in consequence of its being in physical harmony with itself, even so a disembodied spirit might not be able to find a medium among the few we have in England, in exact spiritual and mental harmony with itself, and the more the communicating spirit differs in spiritual nature from the medium, the more does the medium suffer from the attempts of the spirit to communicate. When the spirit has found a suitable medium, the earthly friend may not be there to receive the message, or inharmonious persons present in the circle may prevent its transmission, or there may be a score or two of spirits present, all waiting to send messages and interfering with each other.

Let any Spiritualist who particularly wishes for clear messages from a deceased friend think of all the mediums he knows, and weigh well the question whether any one of those mediums is a person of nearly the same spiritual and mental nature as the deceased friend. If not, why blame spirits or Spiritualism because spiritual laws are not broken, the said laws being analogous to others in the realm of physics, holding the physical philosopher unyieldingly in their grasp?

It is a very common thing at circles for a spirit who has proved his identity, to tell his friend that he had tried to communicate dozens of times before and failed, because he could not get the proper conditions. Also, that sometimes he had sent messages, which had to be transmitted between several spirits before reaching the medium, and when they finally reached the outer world were so changed as to be worthless. Many spirit messages of this kind, narrating failures of attempts to communicate, have during past years been printed in the *Banner of Light*.

An incident may be quoted as one example of how what may be called “synchronous mental states” affect the manifestations. A few evenings ago, we

were present when a spirit, who has relatives living in Brixton, communicated through the trance-mediumship of Mrs. Bird, 98, Lothian-road, S.E. He said that he was not happy; he wished that some of his friends were present, as in a short time he should not be able to communicate through the medium. He was asked "Why?" His reply was to this effect—"The medium is anxious to-night; I am in the same state of mind in that and other respects, whereby a link is established between us, enabling me to get near her temporarily." All this was stated without solicitation; no "leading question," as the lawyers call it, was put. In Spiritualism it is a very important thing never to put leading questions at seances; very often the opinions of the questioner are forced upon the spirits by means of long queries, instead of the spirits being left to tell their own tale, and we have seen some of these opinions of inquirers in print as spiritual communications.

In spirit-life the divisions between people in widely different spiritual and mental states are tremendous. A case occurred a few weeks ago, where a person who had attended one particular spirit-circle "off and on" for two years, was told by the controlling spirit—"Your sister Edith is near you now; I have never seen any spirit near you before." Yet the spirit who made this remark had frequently, in the presence of this sifter, given proofs to a portion of the strangers who visited the circle, of the presence near them of certain of their departed friends.

Although proofs of spirit identity are comparatively rare in England to each individual inquirer, nearly every experienced Spiritualist has had several such proofs, not ascribable to thought-reading. American Spiritualists are much better off, for they have several good test-mediums, like Mr. Mansfield, whilst we in England have none. A good test-medium is much wanted here. Test-mediumship, except for its great use in convincing people, does not seem to be a very high form of the gift, but more allied to physical mediumship; that is to say, that the mediums who have been so developed as to enable different spirits to give names, dates, and statistical facts with accuracy, are seldom so controlled as to transmit the higher teachings of Spiritualism. We have been told of several instances where young mediums first had the physical manifestations; next, test-mediumship; then lost both, and became inspirational public speakers.

In thus attempting to solve the problem why proofs of spirit identity are comparatively rarely received at present in mixed circles in England, it is not forgotten that there may be numberless other difficulties in the way of the transmission of spirit messages, of which we know nothing. The well-known circumstance, that favourable conditions for good manifestations are furnished by small circles of five or six persons, who are strongly bound together by the affections, and who all join in quiet singing, proves that harmony and unanimity of mental states powerfully favour spiritual influx from the higher world.

"GLIMPSES OF A BRIGHTER LAND."

A LITTLE book, entitled *Glimpses of a Brighter Land*, published by Messrs. Baillière, Tindall, and Cox, consists of messages about the conditions of spirit-life, given through the writing mediumship of a lady well-known to London Spiritualists, and it is a book which has hitherto met with less attention than it deserves. Writing mediumship differs from all other kinds of mediumship in the circumstance that the communications have not to be reported by witnesses, so are free from those sources of error which must ever have their influence upon records which are the result of observation. There is one kind of writing mediumship by which the spirits can so control the movements of the pencil, as to write out the proper names and the former addresses of departed persons unknown to the medium, showing that they have very complete control of the physical part of the organism through which they act. There is another in which they seem to act upon some part of the mental organism of the medium, from which the spiritual ideas pass downwards, are without the consciousness of the medium translated into words, and come into the material world by the movements of the hand. Ideas and high teachings can be given by such mediumship, but not the names and addresses of persons unknown to the medium; moreover, the spiritual ideas having to pass through a process of translation, and to flow into the outer world through one long channel, the phraseology of different messages will be found to be very similar, and as if the composition of one person, but the ideas and trains of thought in the different messages will be found not to be the same. If this kind of mediumship stood alone it might possibly be explained as unconscious action of the brain, but when it is considered in connection with the whole range of spiritual phenomena, there can be little question that the messages are spiritual communications, unconsciously translated and coloured by the channel through which they flow. We think the mediumship of the lady whose book is now under consideration to be of this kind. She is unconscious of what her hand

writes, and has no idea whatever of the words or sentences formed on the paper, until she reads them; there is much similarity in the composition of the messages received from different spirits, just as in Judge Edmonds' book on Spiritualism, and in all the books we have seen where high teachings are given through writing mediumship. When the value of all accurate records of spiritual phenomena is considered, and how common a thing it is for private individuals to shrink from publicity in connection with Spiritualism, all Spiritualists should feel grateful to the lady who has issued the book now under notice.

We give a few quotations. In the first one the communicating spirit tries to explain how degraded spirits are tied down to the scenes and desires of earth, but in the process of unconscious translation of the spiritual message these mental bonds are pictured as visible threads and ropes. In all such symbolical messages the intelligent reader should cast aside the literal statement, and seize the spiritual idea within, of which it forms the clothing.

THE SPIRITUAL STATE OF A BAD MAN AT DEATH.

"Again I was desired to go to earth, but this time our mission was one of sorrow and grief. Stretched on a bed of sickness, lay an old man, his eyes glared, and his thin emaciated hands clutched the bed clothes. At one side sat an aged woman, at the other knelt a boy and girl, their hands clasped, and their sobs mingling with the old man's curses.

"I will not die," he gasped, "I am yet strong, I feel the life-blood in my veins. Curses on you, you want my money, my gold, my precious gold."

"A shiver ran through the poor children at his side, and they drew closer together.

"Father, father," said a tender voice, "we want no gold; give us but your love, and bless us ere we part."

"Part," screamed the old man, "we shall not part, give me wine, wine the elixir of life, ha! ha!" and he laughed wildly. "Curses on you, you old hag!" he shrieked, turning to the woman, "give me wine, or must I fetch it?"

"Sorrowfully the woman arose, and fetched a glass, but unseen by him poured in a narcotic; he swallowed the draught eagerly, and wanted more, but the head fell back, and for a time all was quiet.

"It was the first death bed of an unhappy unrepentant mortal I had seen, and my heart was stricken with horror and misery. Seeing this my guardian angel approached me, and light flowed into my mind, a veil seemed taken from my eyes. I saw the selfish man's past life. I beheld his gentle wife, broken-hearted and sorrowful, passing away, and leaving her children. I now beheld her spiritually beside her children, trying to infuse comfort and resignation into their minds. I saw their thoughts, and their future spread before me, and perceived that by the removal of their father and his bad example they would be freed from contagion, and looking to God for aid, clinging to and supporting one another, they would battle on through life, developing, purifying, and finally rise to happiness and love; as I saw this I grew calm and no longer sorrowed.

"An angel then advanced, and holding his hand over the old man's head, the dark forms retreated, and the darkness cleared away, the old man's face grew calm, and I saw his wife approach and breathe upon him. I then looked at the children; the girl's head had sunk on her brother's shoulder, and she slept a calm and peaceful slumber, while round her bright spirits sought to communicate sweet words and ideas of heavenly happiness. I thought that she perceived her mother in her sleep, for she gently murmured the word, 'Mother.' Meantime I saw something like rays of light streaming from the old man's body, and uniting in a point above him; as I watched, these increased and gradually assumed a form. His spirit had passed away while the narcotic held his frail body entranced; but, unlike the child's spirit, the threads of life were strong and entangled, and soon the body became convulsed and horrid to see. I turned from it with pain and looked at the children. Both slept, and gentle spirits were around them. The mother breathed on her daughter and kissed her soft hair, and seemed trying to infuse thoughts of heaven and happiness into her mind. Then she kissed her boy and breathed on him, and both appeared happy, for smiles parted their lips, and their hands clasped one another tighter and more lovingly. From time to time the boy passed his disengaged hand across his brow, and I then perceived the struggle in his mind or inner brain, with sad thoughts and glad visions. Behind and near the old man was darkness, before the children and in front all was light, and I then perceived it was the bad influence of the old man which gave the boy sad visions, mingled with the bright: the girl's head being pillowed on the boy she did not feel it. The old woman then arose, a bright spirit leading her, and advanced to the children. Gently raising the girl, she partly led and partly carried her into the next room, then came back and touched the boy; he sighed, shivered and looked up wildly, but on seeing her, arose and followed her. I then saw the

dark cloud more distinctly, and perceived that it was composed of a group of bad spirits, attracted by the old man's wicked life and passions. I became faint, for I thought the evil tried to impede the good, and entangle the skeins of life. The old man's body was convulsed and twisted and his face distorted.

"The spirit appeared unable to free itself from the innumerable links or threads of life that bound it down to earth; yet gradually light prevailed and he rose, and I now beheld a light, yet surrounded by darkness, floating over the bed. I can only compare it to a star, plunged amidst dense, dark clouds of pitchy blackness. The star expanded, increased in brilliancy till I saw a form above, even as on the bed. It became perfected and then descended nearer and nearer to the body; it appeared weighed down, and I saw that threads connected the two forms, then as I looked I perceived countless spirits filled the apartment. The bright beings were far outnumbered by the dark and dusky forms that now crowded round. I turned to my guardian for an explanation, and then I saw that the bright figures held shining crosses, and eagerly endeavoured to attract the new spirit's attention; but all his looks were directed downwards, and the dark spirits were anxiously speaking to him and breathing on him. He looked dense and dark, and the light was becoming each moment fainter; all around him appeared grey, he heeded not the good spirits, and I could detect no wish to rise. His eyes were rivetted on a black object, which I saw was a bottle,—to this he was strongly attracted. He drew near and tried to touch it, but each time he stretched forth his hand a hidden power controlled it. Then a tall dark form took up the coveted bottle, and the old man's spirit followed, attracted as by a magnet.

"I saw all the dark forms eagerly assisting to withdraw the threads holding them down, while the good raised them up. It appeared to me as if the spirit passed away slowly and heavily, that it was surrounded by dark forms all clinging to the threads of life still hanging around, and weighing him down. As I looked steadily, I saw each thread appeared of a different colour or shade, typical of earthly passions, inclinations and desires. I saw one clearly—a thick strong yellow thread that indicated love of gold, and one near it like a spotted snake, yellow, streaked, and spotted with red, like blood. This was the thread of the gambler's life, that bound him to the gaming table; again I saw a thread of deep blood red, this was the one that made him draw life from others. He had, as a child, tortured and tormented all animals unable to resist, also children smaller than himself. He had ruthlessly seduced and abandoned young confiding girls, and also married women, and the blood of men was on his head; a vision of duels passed before me—another and yet another. I felt sick and faint, and my guardian led me into the next room. There I saw the poor children asleep, and the old woman watching by their side. She was worn and exhausted; but my guardian, approaching, held his hand above her head, and soon a sweet and tranquil slumber rested on her wearied body. He then advanced to the children, where the mother soon joined him, and after conversing awhile, we left her and ascended once more.

"Thus do men lay up for themselves stores of suffering and sorrow; think of that old man when he wakes from his present lethargy, and realises all the misery of his existence; his sole idea of happiness being in sensual enjoyments; his only wish to remain on earth, and his inability to partake any longer of its delights, forming his mental torture—no hope for the future, no repentance for the past; no wish to improve or rise. I shuddered, as I thought on this, and sorrow filled my heart; yet gladness arose on thinking what I might have been, what my dear father might have suffered, and I felt cheered and happier. Turning to my guardian, I expressed a hope that I might be permitted to return and see those children, to watch over them, help, aid, and counsel them in their future life. He smiled, and said that no tie held me, no power impeded me; I had but to wish and act, try and encourage good wishes, active desires; to assist the sorrowful, and even seek to carry out such desires, always hoping for celestial wisdom to guide and aid in their fulfilment. With this my heart was filled with joy, and I returned to my home happy and content, to read in my precious well-loved Book, words of love and guidance.

"I have but little more at present, dear friend, to say, though I often hope to be permitted to come and write for you. I wish to tell you that the greatest part of spirit writings are intended as types. By colours are represented light, love, purity, and wisdom, celestial and terrestrial; and the more spiritual you become, the more will you see and comprehend the beauty of those meanings now often dark to you."

THE NATURE OF SPIRIT INFLUENCE.

"To-day it is the spirit of one you never knew on earth, but who watches over you daily and hourly, and with anxious eyes sees your spiritual development. Some days your flowers and leaves spread forth brightly and gloriously to the sun of light and true knowledge, and the petals expand in size and increase in brilliancy of hue, also in fragrance.

"At other times your petals close and shrink, and even wither; such are the days when thoughts of earth fill your mind, and heaven fades away from your thoughts; then do the flowers of your spiritual mind seem to close and wither and lose their fragrance and brilliancy of tint: the golden streaks become brown, and the bright blue turns black. Then are our hearts filled with sorrow, and our prayers rise frequently and fervently to the Creator, to send high and holy messengers to call you back, and to help you to rise once more.

"Yet think not by this we control your actions. You can act and think, and we only try to influence your actions through your mind, to purify and raise the tone of thought; to ennoble your ideas, and help, not force, you to progress. All this may seem strange, but it will all become clear. As yet many of our inventions are unknown on earth, and many scientific discoveries are still undeveloped, but by degrees we shall explain all, and infuse new ideas into the brain of some one yet on earth. To do this we must find a mind open to reception—not prejudiced, but glad to learn; eager to try and study and seek for knowledge, even though it be under a new form, and contrary to preconceived ideas and habits of thought. We find few such among men, and hence arises our chief embarrassment. We must also find a peculiar influence and atmosphere surrounding the person, to enable us to approach freely, and to act upon him."

MINISTERING SPIRITS.

"People on earth have strange ideas of the spirit world. It is simply the world you live in made perfect, more beautiful, more splendid, and with no winter or snow, or cold or rain—always summer, always genial. We are so happy; but we are never idle. We all have our appointed work to do. We are usually employed at that in which we excelled in the world in which you live, and also in useful works, such as tending the sick and dying. It may seem absurd to those who will not believe, that we are sent to help those who pray for aid. We often hold up the sinking frame and support weary heads and failing arms, and help them to guide the shuttle at the loom, or ply the needle through the weary hours of night. Many a poor sempstress prays for aid and receives it invisibly; many a poor weary artisan obtains help to finish his task. We do not actually perform the work, as of olden days the fairies were supposed to do; but we aid and help by mesmerism, and support and strengthen the labourer to do his task. We fan his brow, and cool the air around him, and endeavour to help in every way we can, and he feels happier and lighter-hearted; and when we hear him pray or thank God, we feel we are rewarded, and go back so happy."

THE SEERESS OF PREVORST.

IN 1829, nearly twenty years before the beginning of modern Spiritualism in America, Dr. Justinus Kerner, a poet and Government physician, published the life of one of his patients, Madame Hauffé, now better known as the "Seeress of Prevorst," who possessed clairvoyant and spiritual powers of a high order. The book caused great sensation in Germany. Some of the wisest men in the nation, including Kant, Schubert, Eschenmayer, Görres, and Werner, went to Weinsberg to see Madame Hauffé, and perfectly satisfied themselves of the truth of the matter in all its details.

Many of the revelations of Swedenborg are proved by modern Spiritualism to be true, mixed with a proportion of error; the same may be said of the revelations made through the mediumship of Madame Hauffé. She, however, made known the following, among other leading facts of spirit life, namely:—that there is no eternal punishment; that the lower spirits can move solid objects when favourable conditions are given them; that spirits hold different religious opinions, just as they did while in the body; that the lower the spirit the greater is its power over common matter; and that men who have done evil become earth-bound spirits after death—tied down to earth by their affections and thoughts. Those spirits who held theological views akin to her own, she considered to be higher than those who held views at variance with her own. She noticed that many of the lower spirits had their heads wrapped up in a white fabric, so as not to show their hair, a fact which harmonises with recent experiences in London in the matter of face manifestations, though what the meaning of it may be is at present a mystery.

The following are some of Madame Hauffé's statements, extracted from Mrs. Crowe's translation of Dr. Kerner's work:—

"I see many spirits with whom I come into no approximation, and others who come to me, with whom I converse, and who remain near me for months; I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused, or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal

visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me—I know not how, but I feel that I am awakened by them—and that I should have slept on had they not come to my bedside. I observe frequently, that, when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence; they speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it—I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud, that one could see through—which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness I do not know. If any object comes between me and them, they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them; but I am so sensible of their presence, that I could designate the exact spot they are standing upon; and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near; they give me a feeling of debility. Other persons who do not see them are frequently sensible of the effects of their proximity when they are with me; they have a disposition to faintness, and feel a constriction and oppression of the nerves; even animals are not exempt from this effect. The appearance of the ghosts is the same as when they were alive, but colourless—rather greyish; so is their attire—like a cloud. The brighter and happier spirits are differently clothed; they have a long loose shining robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright—often like a flame. I have never seen any with hair. All the female ghosts have the same head-covering—even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil, which comes over the forehead and covers the hair. The forms of the good spirits appear bright—those of the evil dusky.

"Whether it is only under this form that my senses can perceive them, and whether to a more spiritualized being, they would not appear as spirits, I cannot say; but I suspect it. Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c., &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still with them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them. These I can dismiss with a written word, used as an amulet, and free others from them as well as myself.

"When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words, as it were, whereby they become brighter; but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others. I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven. With the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation. I am told that, when asleep, I often spoke with my protecting spirit, who is amongst the blessed. I know not if this be so; if it were, it must have been in moments when my spirit was disjoined from my soul. When soul and spirit are united, I cannot converse with the blessed.

"The spirits who come to me are mostly on the inferior steps of the mid-region, which is in our atmosphere; but mid-region is a misnomer, and I call it so unwillingly. They are chiefly spirits of those who, from the attraction of, and attachment to, the external world, have remained below—or of those who have not believed in the redemption of Christ—or who, in the moment of dying, have been troubled with an earthly

thought which has clung to them, and impeded their upward flight. Many, who were neither condemned nor placed amongst the blessed immediately after death, are on different stages of this mid-region; some, whose spirits have been purified, are very high. On the lowest degree, these spirits are still exposed to the temptations of the wicked; but not in the higher, where they already enjoy heavenly happiness, and the purity of the blessed.

"But it must not be thought that improvement is easier there than here; it must originate with themselves; there are no worldly distractions or dissipations; the whole sinful life lies comprised in a single sign, or character, before the spirit, and he has to choose between heaven or hell. Those in the lower degrees, who are the heaviest, are in a continual twilight, with nothing to delight their eyes. This dimness does not belong to the place they are in, but proceeds from their own souls. The orbit of the sun is no longer visible to them; and, although they are in our atmosphere, they have no eyes for earthly objects. It is only by their inward improvement that they obtain light and the power of seeing. As soon as they have light in their souls, they can quit our atmosphere, and they can see light again. These are they who mostly come to me; whilst I am unhappily so constituted that I can see them, and they me. They come to me that I may aid them through prayer, and give them a word of consolation. Others come under the erroneous persuasion that the avowal of some crime, which weighs upon their spirit, will bring them rest. Under the influence of this error, they are often more anxious about some single misdeed, than about all the rest of their ill-spent lives; and others still come to me to whom some earthly feeling or thought has clung in death, which they cannot shake off. It were better they addressed themselves to the spirits of the blest; but their weight draws them more to men than spirits. They come to me and I see them independently of my own will.

"These revelations will appear to many incredible and absurd—especially to those who are of opinion that a spirit must know more than a human being; but I answer that this is not the case with these spirits; they are in a very inferior state, are mostly entangled in error, and can more easily approach man, with whom they are in a sort of nervous relation, than heavenly spirits. A spirit that has lived in darkness here on earth, remains dark after death. And thus a weak spirit becomes weaker after death, when it has no longer the support of the soul, which then only serves it for a shell; or rather the amount of his weakness is exposed by his standing alone and unsustained. A sinful and worldly-minded man may shine on earth by the strength of his intellect; but his spirit is only the weaker and darker, and wholly lost to its inner-life. And thus also it arises that, in the kingdom of spirits, such a one is much lower than his arrogant and lying soul caused him to appear in the intellectual kingdom. If, however, a man has highly cultivated his soul and spirit, he cannot, after death, fall into this heavy and impotent state; but, by cultivation, something is implied of a much more elevated nature than is commonly understood. But even in these powerless spirits, except when completely given over to evil, the heavenly spark is not wholly extinguished; these seek always to draw the soul to them, till it is at length purified, then they become wholly spirits. Such spirits, when they are not entirely pure, enjoy a certain degree of happiness in the mid-region, in which they may rise higher, but can sink no more. The forms of these spirits appear to me brighter, as does also their attire; in short, they are spiritualized."

DALSTON SOCIETY OF INQUIRERS INTO SPIRITUALISM:—Last Monday at the fourth half-yearly meeting of this society, at 74, Navarino-road, Dalston, Mr. T. Wilks, president, occupied the chair. Among the members present were Messrs. G. Blyton, P. Corner, J. Stephens, J. B. Orton, W. H. Harrison, S. Williams, H. Cook, Mrs. Corner and Miss Corner. Mr. T. Blyton, secretary, read the report, which set forth that twenty-two ordinary sittings had been held during the past half-year at which there was an average attendance of fifteen persons. It was stated that the most successful sittings were those at which there were no discordant mental elements present, but where all were bound together by unanimity and harmony of feeling. Most of the failures were due to inharmonious elements in the circle, and a few to humidity of the atmosphere. The accounts showed that there was a small balance in hand, notwithstanding exceptionally heavy expenses. The number of members was about the same as last half-year, namely twenty-eight. The report was adopted unanimously, after which Mr. T. Wilks was re-elected president and Mr. T. Blyton secretary and treasurer. The members of the council were then elected, Mrs. A. Corner being added to these previously in office. Mr. J. B. Orton was appointed recorder to the society. Mr. H. Cook in proposing a vote of thanks to the president, council, and officers, expressed the general feeling of all the members of the association in stating how well they had all performed their duties.

ANSWERS TO CORRESPONDENTS.

H. D., BRIGHTON.—We do not know the theological opinions of the authoress mentioned. At present there is no security that you can get a genuine spirit photograph of a departed friend anywhere in this country.

A FEW correspondents complain of irregular delivery of the *Spiritualist*. It is the fault of the news-vendors, or their London agents, if residents in the provinces or in foreign countries do not receive their copies in proper time.

INSPIRATIONAL POETRY.

WHEN the Brixton Society of Spiritualists held its meetings some time ago, at Mr. E. Bird's, 98, Lothian-road, Brixton, two young ladies, sisters, occasionally attended the *seances*, and one of them developed into a medium for the transmission of inspirational spirit poetry, which has excited considerable interest among the Spiritualists residing in the neighbourhood. She does not desire her name to be published.

Last Thursday she made the following statement to us about her mediumship:—"I first saw something of Spiritualism at Mr. Bird's, in November, 1870; I sat in a spirit circle there four or five times, and on a few occasions sat at home by myself in the attempt to obtain manifestations; my sewing-machine would sometimes rock violently. One day, in April, 1871, I was sitting at tea with my relatives, when I was entranced, unexpectedly to myself, and to the great fright of my sister. Before that, the spirits would sometimes cause my hand to move. From that time I used to be entranced regularly, but did not entirely lose consciousness at the time; I was made to answer philosophical questions, and to explain difficult passages of Scripture. Gradually I was impressed to speak with my eyes open instead of shut, and I became conscious of what my lips were saying. I often see scenes at the same time that I describe them poetically, but it is not exactly the same as ordinary vision; I cannot describe the sensation; this seeing comes on at unexpected times. The poetry came first in May, 1871. The spirits put pieces of poetry rapidly into my mind, giving me one line at a time, and pausing while I write down the words; sometimes I distinctly hear the voices of the spirits. They will make poetry at once upon almost any subject I or others give them; sometimes friends present have chosen the subject. Sometimes they have given three pieces of poetry in one day, or single poems several days in succession; occasionally the power leaves me for one or two weeks, and in two instances it left me for three months. It has left me during the past fortnight, but is coming back again. I know it is coming back again, because the spirits impress me with a few lines now and then, and then stop. I have no power to write poetry myself. I do not like it; seldom read it; and in my normal state have not poetical ideas. The spirits say that they wish to give a higher class of poetry through me than hitherto, but I cannot take it yet. It gives a feeling of fullness in my head, and makes it ache as if it would burst. I have two sisters who are both mediums. One is a trance medium, the other sees and hears spirits. I do not know that there is anything hereditary in our mediumship. My father laughs at it, and does not seem to know what to make of it."

The poetry, of which a great number of specimens are lying before us, varies much in quality; but with a very few careful alterations to make the rhyme and metre more perfect, nearly the whole of it would be of a superior order, the ideas being good and pure. The verbal alterations required are so easy to make, and so palpably required, that the absence of artificiality in the verses is strikingly evident.

We now quote a few of the best pieces, beginning with one about the wind:—

"Tis night, and the sky is heavy and dark,
With clouds like the raven's plume,
And the bitter wind a-moaning keeps,
As through the silent street it sweeps,
Rousing the slumberers from their sleep,
With a solemn sobbing groan.

"It passes the bridge with a whistling sound,
And a howling cry of pain,
Then over the field it goes with a bound,
Scattering the dead leaves all around,
Making the gloomy forest resound,
With its shout of wild disdain.

"Now to the ocean grand it goes,
And laughs with frantic glee,
As the turbulent waves come rushing on,
Maddened by the mocking tone
Of the cutting blast's deriding song,
And foaming angrily.

"Ha! ha! proud sea! 't cries with a shout,
'I can rouse you from your gloom,
I can make your waves run mountains high,
And the foam from your white-flecked bosom fly,
As out of my reach in vain you try,
To carry your waves along."

In the course of the poem the ocean boasts that it has a greater store of riches, and is mightier than the wind. The wind asks, "If it did not help to sink ships, where would the riches of the ocean be?" and closes by saying,—

"But I envy not the riches rare,
That are found beneath the sea;
To hear your thundering billows roar,
To see them rolling o'er and o'er,
And then come dashing on the shore,
Is sport enough for me."

A description of Venice begins thus:—

"The shades of evening gather overhead,
The birds have hushed their song, while all around
Is bathed in the rich glow of the setting sun,
Which gilds with gold the tall cathedral spires,
And turns the painted windows into flames of fire,

Tinging with light the water, flowing calmly
Beneath the gloomy palaces of the high and wealthy
Dwellers in fair Venice."

The following are extracts from a poem on "The Fall of Pompeii":—

"Tis noon. The orb of day lies like a golden ball
Within its azure frame, emitting rays of light
Which flash across the bosom of the sky, in streams
Of yellow glory fading to palest gold, then die away.
No cloud disturbs the heavenly blue,
Except where yonder mountain rears its lofty head,
And from its gaping mouth pours forth a column vast
Of smoke. Grim as a giant of the olden times,
It guards with threatening brows the fair city
Which lies beneath, flooded with amber light.
The temples built of marble gleam white as ivory
'Tween verdant trees, amidst whose branches
Birds of rainbow hue flit to and fro,
Gay as the butterflies which sport o'er flowers,
And steal the glowing tints to deck their wings of gauze.
The citizens of that once famous town, Pompeii,
No wealth have spared to make their mansions
Gems of art and beauty. The floors of tessellated stone,
Are bright as glittering steel, in the soft beam
Which falls from silver lamps, mellowed to moonlight rays,
By shades of glass. Columns of arabesque
Support the painted roof, the carvings almost hid
By wreaths of flowers, on whose fresh leaves
Bright streams of perfumed water flow from jets of gold.

Hastening from the baths, they saunter home in groups,
To end the sultry day with feast and song.
Slowly the daylight disappears, as though 'twere loth
To leave a spot so fair. The sky, a dress
Of deeper blue has donned, spangled with stars,
And the pale moon a radiance sheds on lighted palaces,
From which gay laughter issues, mingled with bursts
Of music, wild and sweet. But as the hours wear on,
Yon furnace pours forth denser clouds of smoke,
And tongues of fire leap from the boiling depths,
Casting a lurid glare across the fated town.
The noisy revellers, unconscious of their doom,
Chant noisy odes to Bacchus, god of wine,
But whilst the words are trembling on their lips,
And joyful strains of music fill the rooms, a shout
Of horror breaks upon their ears. The song is hushed.
The startled guests spring from their cushioned seats,
And ask in anxious tones the meaning of that cry.
But hark! E'en as the question's put, the sound is heard
Once more. Caught up, and echoed by a hundred tongues,
These words come wailing through the air:—"Woe, bitter woe
Has fallen on us. The gods in wrath have loosed
Vesuvius, and we are lost!" The streets are thronged
With young, and old, whose sands of life are nearly run,
Support their aged forms on knotted sticks, striving
To 'scape with all their feeble strength from fiery death.
Sons, who seek only their own safety, heedless of wives
And children, left alone to brave the frightful storm.
Matrons, who carry in their arms the little babes,
Too young to tread the pavement of the streets, and hold
In a despairing grasp the hands of older ones,
Whose wild affrighted eyes, and piercing screams,
Rend the poor mother's heart, as struggling in the crowd
She calls in anguish on the gods to save. Youths
Who have left the banquet room in eager haste,
Their heated brows still garlanded with flowers,
Elbow their way amid the anxious throng;
Their rich and gorgeous dresses, sparkling with jewels,
Brush as they pass the naked flesh of him,
Who in that hour is free. Fair maidens, too,
Of noble birth are there, their dainty forms
Borne by the fleeing mass away from loving friends,
Are carried on until they fall beneath the feet
Of those behind, who onward press, across those fragile forms
With undiminished speed, caring for naught
But their own precious lives. The flaming cauldron
Belches forth a shower of red hot ashes upon
The land below. Torrents of liquid fire
Pour down the mountain sides, and flow in streams
Of scalding lava through the streets. The pillars
Of the Coliseum totter and shake, like corn
Beneath the reaper's stroke, and rocking to and fro,
Fall to the ground a shapeless mass of granite.
The earth whereon the fane of Isis stands, heaving
With mighty throes, is lifted as the billows of the sea
When tossed by storm; then with a sharp
And cracking noise, slowly divides. Within that cavern grim
The fair and stately temple finds a gloomy grave.
The huge volcano still sends out its fires.
Whole streets have disappeared, and in their place
Lie smouldering heaps of ashes. Few citizens
Escaped to tell the horrors of that fearful night,
And those who did will ne'er forget the woe
And wretchedness of that dread time.

Thus what was once a rich and prosperous town
Has now become a city of the dead.

Here is one more quotation from these interesting poems:—

"I love to ride on the ocean wide,
And feel the spray of the foaming tide;
To watch the waves as they bound along
Murmuring ever their restless song;
To catch a breath of the fluttering breeze,
As it skims across the open seas,
And whistles aloft amongst the sails,
Spreading the cloth with whispering gales.
I love to gaze on the sea-gulls white,
Soaring away on their pinions light;
To see them rest on the billow's crest,
And shake the foam from each snowy breast.
And then to look on the monsters grim,
As they swim beneath like phantoms dim,
And watch the gleam in their hungry eyes,
Greedy waiting the coming prize.
To mark the glittering, shining wings
Of fish that fly with hurrying springs—
To see them leap from the briny deep,
And sink again 'neath the wavelets steep.
Such is the path I would ever tread,
Careless and wild as the birds o'erhead;
My thoughts shall be as free as the sea,
That vast expanse of liberty.

Of all the poetical mediums, perhaps, Mr. T. L. Harris is the most remarkable. He would pass into the trance state, and then give forth whole volumes of poetry of a high order; his words were taken down in shorthand, and the poems afterwards published. We select the following from his *Lyric of the Golden Age*:—

"To write a poem, a man should be as pure
As frost-flowers; every thought should be in tune
To heavenly Truth and Nature's perfect law,
Bathing the soul in beauty, joy and peace.
His heart should ripen like the purple grape,
His country should be all the universe,
His friends the best and wisest of all time.
He should be universal as the light,
And rich as summer in ripe-fruited love;
He should have power to draw from common things
Essential truth, and, rising o'er all fear
Of Papal devils and of Pagan gods,
Of ancient satans and of modern ghosts,
Should recognize all spirits as his friends,
And see the worst but harps of golden string
Discordant now, but destined at the last
To thrill, inspired with God's own harmony,
And make sweet music with the Heavenly Host.
He should forget his private preference
Of country or religion, and should see
All parties and all creeds with equal eye;
His religion of true harmony,
Christ the ideal of His lofty aim,
The viewless Friend, the Comforter, the Guide:
The Joy in grief, whose every element
Of life, received in simple child-like faith,
Becomes a part of impulse, feeling, thought,
The central fire that lights his being's sun.
He should not limit Nature by the known;
Nor limit God by what is known of Him;
Nor limit Man by present states and moods;
But see mankind at liberty to draw
Into their lives all Nature's wealth and all
Harmonious essences of life from God,
And so, becoming god-like in their souls,
And universal in their faculties,
Informing all their age, enriching time,
And building up the temple of the world
With massive sculptures of eternity.
He should not fail to see how infinite
God is above Humanity: nor yet
That God is throned in universal man,
The greater Mind of pure intelligence,
Unlimited by states, moods, periods, needs,
Self-adequate, self-balanced in his love,
And needing nothing and conferring all,
And asking nothing and receiving all,
Akin by love to every loving heart,
By nobleness to every noble mind,
By good to all who dwell in charity,
By truth to all who look through outward forms,
And feel the throbbing arteries of law
In every pulse of Nature and of Man.
He should be wise in simple things, and take
Delight in childhood, and to every child
Be near as Nature, fragrant as the rose;
Suggesting by his presence and his smile
A world above the natural. He should be
A scholar among scholars, deeply read
In Art and Science and Philosophy;
Familiar with the workings of the mind;
Not led away by fine-spun theories;
Facts should be welcome to him not the less
Because discredited by vulgar minds,
The occult and the wonderful should be
His constant meditation; he should feel
The inner movements of the outward world,
And hear a spirit-music in the air,
And feel a spirit-breathing on his cheek,
And walk illumined by a mental light
Forth-streaming from a sun of mind no less
Apparent to him than the sun of space.
He should be sceptical of all things base,
And charitable of the faults of men,
Discriminating 'twixt the faults that come
From the young heart, undisciplined, unwise,
But over-brimmed with generous impulses,
Even as a crystal cup too full of wine,
And those lean vices bred in monkish souls,
That neither multiply immortal deeds
By marriage of eternal Truth and Love,
In their own natures, nor behold the deeds
Of other men, bold, free and beautiful,
Without attainting them as traitors all.
He should put off the fetters of his time;
Write not for present popularity,
But be content to wait for auditors,
Till men awake to feel their need of him.
He should not sing when wearied or infirm
Of mind or purpose, or oppressed with care,
Or fevered with the strife of outward things;
But hold in check the mounting faculties,
Pruning away the scions of the brain
And fruit-buds set too thickly. He should hold
His gift in reverence. He should mould his life
In beauty's perfect fashion, holding on
Columbus-like through floods of thought unknown,
Till tropic archipelagoes of song,
Till virgin continents of stately verse,
And undiscovered worlds of harmony
Repay the bold adventure. Not clate
By sudden joy, like maudlin fools with wine,
He should remain the Lord of his new realms,
A Godlike sovereign, ruling his sweet verse
Like Prospero in his enchanted isle.
When men grow envious of his blushing fame
He should surround himself with harmony,
Like a young Angel bosomed in a star,
Breathing such ravishing delights that soon
The critic-world, entranced and wrapt away,
The willing thralls of that resplendent Muse,
Dear to each mortal as his own first love,
Would cease to cavil and begin to sing.
He should partake the bounty of the world,
The rich man's banquet and the poor man's cheer,
The wise man's wisdom and the lover's joy,
As if he were the universal guest.

Death should grow beautiful at his approach,
And doff his starless mantle of the night,
And stand appalled in empurpled gold,
And open that wide wonder-land that lies
Beyond the confines of mortality;
And radiant Genii, ruling each a world
Of choiring Cherubim, should be his friends.
All the ripe season of his natural year
He should precipitate his thought in song,
As God precipitates His thought in worlds.
His death should be a journeying from the night
Into the golden land from whence he drew
Love, melody and joy. His life should lift
Mankind from out their death of wordy prose
To Poetry's immortal life divine;
For Poetry is not begotten of the Muse
By natural generation, as are born
Mere pedantries, that hold in thrall mankind.
True Poetry is God's essential truth
Clothed in a form as various as the world;
And all the Angels teach him how to sing,—
The Poet-born,—true to his being's law.

Mr. Harris's character is one which forbids all idea of wilful plagiarism, and the man who could write poetry like the foregoing would scarcely need to help himself to the verses of others. Mr. Gerald Massey, in his clever little pamphlet *Concerning Spiritualism*, calls attention to the following verse in one of Mr. Harris's poems:—

Thou art, O Lord! the life and light
Of that celestial world we see;
Its angel songs of truth and right
Are but responses unto thee.
Through every soul thy glories shine,
And all things pure and true are thine.

Mr. Massey compares this with the following verse by Thomas Moore:—

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are thine.

An analogous case has occurred in London. Mrs. Everitt has long been in the habit of receiving messages at her *seances* by direct spirit writing, without the intervention of human hands; sometimes there are sentences in foreign languages, not understood by any members of the circle. One evening a brief description of the Chinese people was given in this way; Mr. Everitt shewed it to us, and we told him it was a quotation from one of the articles of a special correspondent of the *Times*, published some years previously. Mr. Everitt, perhaps, thought us in error in the statement; at all events, he published the message shortly afterwards. The result was, that the newspapers discovered it to be a quotation, and one of them—*The Globe*, if we remember rightly—had an article about it. Yet no Spiritualist who knows Mr. and Mrs. Everitt will doubt that they received the said message by direct spirit writing.

When we couple with this fact the character of the high and pure teachings given through Mr. Harris, both in his trance and normal states,—teachings which induced Mr. Laurence Oliphant to give up place and power in England to become his follower,—it is easier to suppose the identity of the verses quoted to be due to one of the unknown mysteries of trance-mediumship, rather than to plagiarism.

In the long communications now being given to Mr. Everitt by the spirits, on the Christian religion, Mr. Everitt has no security that all is new and original; much of it reads like a monkish essay of the Middle Ages. All he knows is that he receives the messages in an inexplicable way from an unknown author.

A day or two ago we received from New York an essay by Judge Edmonds on the poet Chatterton, raising the novel question whether the great mystery of his life cannot be explained by assuming him to have been a medium. Judge Edmonds quotes the following from an article on "Literary Forgeries," published recently in *Harper's Monthly Magazine*:—

"He was but sixteen when he produced those so-called poems of Rowley, which deceived so many excellent judges, and which still hold a place in English literature.

"From the old stores of pretended manuscripts of the monk Rowley, Chatterton drew successively not only the drama of 'Ella,' ballads, eclogues, and those poems which, as I have just said, form to-day part of the English literature, but even genealogies, &c.

"There is no denying the superiority of Rowley's poetry to all that Chatterton subsequently published under his own name, or that was found after his death; so that, even to this day, we find ourselves confronted by that literary problem—a writer who has shown infinitely more grace and talent in imitations than in his own language: who, in an obsolete dialect, has left admirable fragments, but who dropped to mediocrity in the moment when he returned to the common English of his own time."

Judge Edmonds further says of Chatterton:—

He was born in 1752, three months after the death of his father, who was a tailor in Bristol, England. At the age of five he was sent to a charity school, but was withdrawn as an incorrigible dunce in a year and a half's time. Of his mother he learned his letters. In his eighth year he was sent to school to a pedant in poetry. There he remained seven years, and was almost the only pupil whom his master could not excite to poetical enthusiasm. During these seven years he took no interest in his associates, and veiled, beneath an appearance of incapacity and melancholy, the labours of an

original mind, and wrote some poetry even in his eleventh and twelfth years. In his seventeenth year he imbibed infidel principles, and contemplated suicide. He went to London, where ultimately "he suffered for want of food, while with a gay exterior he frequented places of public amusement, retained his unconquerable pride and vanity, confided his distress to no one, declined the invitation of his landlady to a dinner after he had been three days without food, spent his last penny for a dose of arsenic, and was found dead in his room, surrounded by numerous manuscripts which he had torn into shreds." In the meantime he had "made himself proficient in the most various studies; created the person, history, and language of an ancient poet; composed epics, tragedies, satires, elegies, ballads, and a long narrative poem, and exhibited powers which promised him a high position among English poets." He was buried in a pauper burying-ground in London, and had a monument afterwards erected to his memory by the citizens of Bristol!

During the time when he was penning those works which are now, and were at the time, denounced as "literary forgeries," may it not be that the spirit of some departed man of those ancient times might have been using him, without his being aware from whence the impulse came, as his medium for communicating to earthly man the thoughts which, in this life and the next, he had been gathering and enlarging?

Judge Edmonds, who is a medium, states that on one or two occasions he has seen spirits inspiring speakers, who thought they were speaking with their own unaided intellects; and that the spirits impressed him with the words which would be uttered, just before they actually came out of the mouths of the speakers.

Many poets have written about "The Winds," and we fancied we had heard lines before like some of those in the poem at the beginning of this article; but, after diligent search, have not been able to discover that there is any truth in the idea.

SPIRITUAL MANIFESTATIONS IN BRISTOL.

THE last number of the *Spiritual Magazine* contains the following account written by Mr. J. Beattie, of Westbourne-place, Clifton, Bristol, of some manifestations which took place recently in his own house:—

"On the 12th of April, Mr. Home paid me a visit for a short time; only one friend knew of his arrival, and came to meet him; about 7.30 p.m. three gentlemen and one lady were sitting casually talking about general matters, when part of the furniture of the room began moving, and sounds of invisible feet were heard (Mr. Home was reclining at ease on a sofa a long way from the moving bodies). This made us agree to turn our attention to carefully watching what might occur. Twilight soon supervened, but everything in the room continued distinctly visible. First, a force was exerted which shook violently, not only the things in the house, but the house itself. Loud sounds were heard, not only answering our questions, but often answering unspoken thought. A chair was lifted and carried across the room and suspended in mid-air for fifteen minutes; it was allowed to fall on the floor and was then lifted up again. A large cushion was carried from the sofa, and was moved up and down in the air by hands seen distinctly. Another chair was then brought from a distant corner of the room, and lifted from the floor over us, and placed on the table in a lying forward position; in this position it seemed endowed with both feeling and life, it moved about and gently patted each one on the head, and then returned to me, when it stroked and clapped me in a life-like manner.

"At this time brilliant lights were seen in the room, in some places light stars remaining for minutes, in others bright soft lights passing about the room. Beings were visible moving about, hands and other parts of figures were often seen; a figure was distinctly seen to come and lift both me and my chair. I had here the most remarkable experience during my fourteen years' careful investigation of these phenomena. I never could get any communication in any way from my father, who passed away under peculiar circumstances, twenty-five years ago. I had no positive reason for it, yet the idea came often into my mind that he might have been buried while in a deep trance; this sometimes, on account of my great love for him, gave me much uneasiness. I had long given up thinking of him during *seances*, but on this occasion I was impressed to ask if he was present; in reply came a perfect shower of raps of all kinds, and in all places, with heavy shaking of the table and the room.

"On my beginning to ask questions, two hands were seen to take a newspaper lying on the table and fold it, then with it strike on the back of my hands in answer to my questions, all of which were answered convincingly. While that was taking place, my father's hand was stroking and fondling the palm of mine from under the table cloth. At this time we could hear voices, and my name was distinctly uttered. The alphabet was asked for, and it was written, 'There never was a happier spirit.' Then birds were heard moving and chirping in the room. The paper that struck my hands then rose in the air, floated towards the door, and slowly crossed the room. The lady asked that it should be given to her, when it went and slowly fell in her lap. After this manifestation beautiful lights were again seen in the room, when the influence came to a close.

"On Saturday evening a few gentlemen, all well known in Clifton, met to see Mr. Home, some of them eminent in science—one an M.D., one a minister of the gospel, one a teacher of classics in a public school, another a cultured private gentleman, with a lady and myself. Manifestations occurred, not the same as above, but equally strange. On this occasion, however, Mr. Home was entranced. I will not take up space to describe the transfiguration that then took place, nor the, to me and others, positive proof given that we were in the presence of intelligent beings that were once in bodies like our own. I will only say that while in this state his body was raised three times from the floor, and floated in the room, and while doing so the lady went and took his shoes off his feet, these being the height of her shoulder. He then was lowered gently to the floor. While in this state birds were again heard chirping and moving about the room. In this description I have omitted, for want of room, much that would have been far more interesting to Spiritualists, and confined myself chiefly to those manifestations best adapted to impress doubting minds.

"In conclusion, let me state, once for all, that the theory of deception has here no foothold whatever; in each case there were three senses at work, and the phenomena were not quietly accepted, but in each case carefully examined and tested."

MISS KATE FOX is now in London.

A COPY of a pamphlet, written by Professor Denton, has been sent us from America, expressing his objections to the character of the God proposed to be recognised by the government of the United States.

SHAM SPIRIT PHOTOGRAPHS.—We regret to see that the *Spiritual Magazine*, one of the oldest and best journals connected with Spiritualism, gives full support to Mr. Hudson and the large number of sham spirit photographs he has turned out, mixed with a few real ones; our contemporary would never knowingly aid trickery, and has, doubtless, fallen into this error through listening to the *ex parte* statements of a few individuals, instead of employing a correspondent to make an official and searching inquiry into the facts. The evidence of the spurious character of the photographs is in the hands of several different persons who have given attention to the subject, and is of three kinds, namely:—Clear marks of double exposure of the plate in some of the printed photographs; facts detected by observers who visited the premises; and statements made by persons aware of much that has actually taken place in the studio. Those who condemn most of the pictures as shams, and who made careful inquiry and examination before coming to a decision are Mr. J. T. Taylor, a photographic acquaintance of Mr. Taylor's, Mr. Beattie (of Clifton), Mr. Henderson, Mr. Guppy, Mr. John Jones, Mr. Pycock, and ourselves. All these eight gentlemen are more or less favourably inclined to Spiritualism, so condemn most of the pictures with reluctance; six of these witnesses have considerable knowledge of photography, and most of them have given prolonged attention to Mr. Hudson's doings and his pictures—of which latter a very complete set has been accumulated. Among them are a few very barefaced specimens, the circulation of which was stopped after only two or three had been issued. We have one of a young man and his "double," in shirt, drawers, and stockings—a costume anything but ghostly: of this picture, produced by double exposure, very few copies were issued; but another one, in which flowing white fabrics were added to the foregoing costume, was allowed to circulate more freely. Those Spiritualists who are now, after being fairly warned, guaranteeing the genuine character of pictures which Mr. Hudson has published that he will not guarantee himself, are either not photographers, or include one or two photographers who have paid a solitary visit to the place, and perhaps obtained genuine pictures. They are, none of them, people who have made long and patient inquiry. The theory of the Spiritualists who guarantee more of the pictures than Mr. Hudson will do, is that spirits, for some inscrutable reason, have put the marks of double exposure on the plates, to make real spirit pictures look palpable shams! We have one of the pictures where the dark part of the sitter's dress, which would show the superposition of the carpet and the line of the background, has been scratched off the negative with some sharp-pointed instrument, such as a pin or needle, and plenty of the scratches are left on the edges of the collodion adjacent to the part removed. The explanation, we suppose, will be that spirits first put the marks of trickery in the picture, and after it was dry they performed a physical manifestation by raising the negative in the air, and scratching off the marks of trickery with a pin. Much money was spent over this picture by the sitter, who purchased many copies, believing it to be a spirit photograph. Mr. Guppy has written to the *British Journal of Photography*, saying that it was not his fault that his five genuine pictures fell into the bad company of those produced afterwards, and adds that had he been consulted in the matter he should have said, "Honesty is the best policy." The editor of the *British Journal of Photography* of July 5th gives the following answer to one of his correspondents:—"We regard the three so-called 'spirit photographs' enclosed by you as such palpable impostures as should not for a moment deceive any one acquainted with photography. Our reasons for giving this strong expression of opinion are the following:—In one picture containing two figures of a young man—one apparently asleep or in a trance, and the other when he has decked himself in a white fabric—evidences of double exposure exist in the outline of the sitter's back being visible through the end of the white cloth held up by the right hand of the sham ghost; further, the carpet photographed with the standing figure is shown through the legs of the acknowledged 'flesh-and-blood' sitter, and *vice versa*. There have been two separate exposures of the plate—one with the 'medium' dressed as a ghost, and the other when he was professing to be, or possibly really was, asleep. The other binary picture of the same person is of a similar character, the difference between the two pictures in respect of general arrangement being that in one the ghost was taken with the table, and in the other the table was an adjunct of the corporeal figure. The third picture, with the semi-nude figure of a man is of too gross and vulgar a character to require comment. Surely it could deceive none but silly, credulous persons, whose faith is much stronger than their intellects. One may admire cleverness, even when misdirected; but in this picture there is neither cleverness of design nor excellence of execution; it is simply a disgrace to the person, whether he be a 'medium' or not, who, by making such an exhibition of himself, could thus pander to low tastes. If we mistake not, one of the three pictures just referred to (which we have returned as requested) is the same that was exposed as an imposture in the columns of the *Spiritualist*." After a month's silence and absence from London, Mr. Herne wrote us a note, in which he denies ever having stood as a sham ghost. He and Mr. Hudson have both signed a document to the same effect, and published it in last Friday's *Medium*; in that document Mr. Herne says:—"Until I returned to London on Saturday last, I had not seen last month's *Spiritualist*, nor heard of the accusations which were published against me." The truth is that Mr. Henry Morris, a gentleman well known and much respected in Manchester, called Mr. Herne's attention to the accusations directly after they were published; and Mr. Charles Blackburn, with other people of like standing, are aware that Mr. Herne had the accusations brought under his personal notice in Manchester, immediately after the last number of the *Spiritualist* was issued. We regret that the mediums have forced us to return to the subject of the photographs this month, and that the duty has fallen upon us of making known these facts; we have dealt very leniently indeed with Mr. Herne, Mr. Hudson, and others. For instance, we spoke last month of only one picture produced by double exposure, in which Mr. Herne acted the ghost. There are three at least. Mrs. Burns received one of them as a spirit picture, and another is on public view, in a frame in Mr. Burns's shop. Again, we have spoken almost entirely of incidents coming within our own knowledge; if we were to add the facts which the other seven investigators have collected, very little would be left for Mr. Hudson to reveal, if he confessed all that has taken place on his premises. A great deal more has oozed out than the many persons who have assisted in the manufacture of the ghost pictures are aware.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

THE EFFICACY OF PRAYER.

SIR,—A correspondent who signs to his communication the letters "W. L. A., B. Sc." (what they indicate, I cannot tell), argues against the efficacy of prayer; his main objection to prayer being that it "tends to produce a habit of dependence upon another which saps the strength of the character," and so forth. That is to say, if man prays to God, he does a very silly thing; for either there is no God to answer, or a God who will not answer; and, consequently, it is wiser to "act on one's own judgment than to rely on the guidance of any other being, finite or infinite."

Yet it is more than likely your correspondent with the many initials would consult a physician if he were ill, and a stock-broker if he were about to invest money in the funds.

It is only from a being "infinite" he would ask no instruction, no protection, no comfort, no hope; for, of beings "finite," he will admit, he has often need of advice, and seeks for it, more or less, daily, as citizen, neighbour, parent, husband, or son.

No doubt there is a base on which his arguments rest, and he has authority for the information he communicates to your readers! Where he gets his knowledge he does not say; guided by "a great logician—Guass,"—he is able to advise us to get rid of the needless trammels of prayer.

There are writers and teachers who have taught us otherwise; there is an old book the testimony of which, in a thousand places, is to be rejected; the soundest thinkers, the most intellectual men and women of all ages and nations have reasoned differently: but they are all wrong; the instinct that suggests to every people of whom there are any records—whether those who see God in clouds and hear Him in the wind, or worship Him in a piece of painted stick—is a mere nothing; its universality is no proof.

The writer with the many initials is at least as likely to be right as are any of the many great men who have studied the vast subject all their lives long, who have thought and taught that there is a God, and that He does hear and answer prayer.

Your correspondent rests his views mainly on the argument that because we do not always get what we ask for, there is no use in asking for anything. How often do we receive evidence that what we most desired was what we should have most avoided; that what we coveted as a blessing was in reality a curse! * How often is it demonstrated to us that—

"What seem to us but sad funeral tapers
May be Heaven's distant lamps."

I might quote largely from the Book of Books and from a thousand other volumes to show the utter fallacy of your correspondent's argument: the statements of writers compared with whom "W. L. A., B. Sc." is as the glowworm to the mid-day sun.

Sir, it is far more than mischievous, it is downright wicked, so to labour that millions may be deprived of the comfort they derive from prayer. Admitting, for a moment, that it is a mere waste of time, that it does impair self-dependence, by luring us to depend on Him who made us, what possible good can arise from destroying a delusion that is the very fountain-head of happiness.

What will the Sceptic give us in compensation?

He who deprives us of belief in the efficacy of prayer takes from us all sense of responsibility; all consolation in trouble; all trust in superintending and directing Providence; all hope in Hereafter; all that can support us throughout life, and in death; all that guides us in prosperity and sustains us in adversity; all that sways the affections and regulates the passions; all, in a word, that raises man above the brute, and gives him place only a little lower than the angels.

He makes it a mockery to say "God bless you;" gratitude a mere sound; selfishness the only policy and duty. He sets at naught the ties that unite the parent to the child, the child to the parent, and breaks up all the social bonds that impel to bear and forbear because of hope in a future; and all this that he may be "independent" of God who cannot be independent of man.

He who teaches this is a criminal of the deepest dye. He is labouring not only to destroy the mind, he is working to kill the soul.

I have been tempted into writing a much longer letter than I contemplated; yet I should like to make it much longer. In truth, I took up my pen only with the intention of setting your correspondent right in reference to a very small matter. If he does give a quotation, let him, at least, do it correctly; the couplet he quotes from Pope is not as he writes it—

"Who sees with equal eye, as Lord of all,
A Nero perish or a sparrow fall,"

but as I here write it—

"Who sees with equal eye, as God of all,
A hero perish or a sparrow fall."

He might have read a little further on, and quoted these lines from the same poem—

"Go wiser thou, and in thy scale of sense,
Weigh thy opinion against Providence;
Call imperfection what thou fanciest such,
Say here he gives too little—there too much."

* Snatch from His hand the balance and the rod,
Rejudge His justice—be the god of God."

I detest anonymous writings, and I append my name to this letter.
S. C. HALL, F.S.A.

SIR,—A few more words on the subject of prayer. Your last correspondent writes as if the sole object of prayer were to change the will of the Creator. Rightly considered, this is not so. Prayer is not petition, nor supplication, but communion with the Highest, whereby we seek to strengthen and purify our own inner spirit, in order that we may be enabled the better to overcome our circumstances in the calm exercise of an enlightened judgment.

By this means self-reliance is increased, for having separated ourselves from all mere worldly considerations, we do not fear to be influenced by any low motive, or by the opinion of those around us.

Prayer also makes us susceptible of impressions, or those

* I could easily quote a hundred cases in point. Though it be of very minor importance, I will state one recently communicated to me by a friend. During three nights he had been so restless as to be deprived for several hours of sleep; he rose, and lit his candle and read. Several years afterwards, it came to his knowledge that on those very nights burglars were about his house waiting to break in and rob, and probably murder him. But alarmed by the light, they postponed the attempt, and finally abandoned it. The deprivation of sleep, which he considered a grievous evil, was the means of his preservation from a great danger.

sudden promptings, the following out of which has proved a turning-point in the lives of many of us.

Mediums of a certain order have undoubtedly the faculty of prayer. In recent spirit-communications received by me, the teaching has been that no spirit circle should be without its prayer medium, corresponding to the priest or priestess of religious ceremonies. The audible prayer of the medium first raises the level of the minds of the sitters, produces harmony between them, and renders them receptive of the best influences. The spiritual atmosphere is also purified, and in dark circles the likelihood of deception, and the need of suspicion are equally lessened.

The tone thus given does not necessitate the exclusion of cheerfulness or even merriment. The modern or western mind has associated religion with lugubriousness, but in earlier ages religious festivals were, we know, hilarious, even to excess.

We Spiritualists may inaugurate a new mode, and avoid either extreme: despair and inconsolable distress being for ever banished by our bright, hopeful, joyous faith, and frivolity and sensuousness being equally incompatible with the spirit of earnestness and aspiration induced in circles seriously undertaken and rightly conducted.

ADAMANTA.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters heaven by prayer."

SIR,—The less a man is a true Spiritualist, the less he knows of the value of prayer. The man or woman who is often in communion with "ministering spirits" (call them angels if you will), whether by hearing, by seeing, or by other physical methods, and from them, and through them, obtains advice—obtains guidance in the hour of trouble—can only pity any person like your athlete of ninety-one lines long, with the big name of six capital letters, who, in your June number, inculcated the non-use of prayer "either to finite or infinite."

No right-minded pupil in a school would adopt the proposed plan "to act on one's judgment, calmly formed, even though failure result," instead of going to the master to be informed as to the method by which the problem is to be solved, not despising an answer through the assistant left by the master in charge of the education of the pupils. That the problems of practical life have been often too hard for my brain-power to solve I well know, whether in the form of business, relatives beyond home life, home incidents, or new friendships. Yet with a will to solve, but an inadequate knowledge of the elements involved and evolvable from each, the same problems have anxiously puzzled others; and some of them and I have gone at once, when the problem bothered us, to the Power "higher than I," and obtained a straight answer to a straight question. That I call prayer, and prayer answered. Sometimes to our straight question we have had no answer; in that event, we have given credit that our puzzled powers must work a while longer, and work it out. I know we are only pupils while in the flesh. Life lessons are our studies, our tasks. "Athlete" may think himself very clever, too clever to do other than to "calmly" hit or miss, it matters not. Not so with us, who are of the ordinary mould of humanity. We desire to understand our problems, and work them out without failure. Therefore, when needful, we ask (pray), we are guided, we songfully rejoice. Knowing we shall soon be disembodied angels like others, our heart wish is, to be fit for the higher duties which will then devolve on us if found capable of becoming assistants under the Great Master Spirit, God.

JOHN JONES.

Enmore-park, S.E.

BODY AND MIND.

SIR,—The letter of "Senex," in your last, gives expression to a doubt that oppresses multitudes of thinking persons; once it weighed heavily on myself. Perhaps an answer to it expressed as briefly as the subject will permit, may help to relieve many minds besides that of your correspondent. He asks, "How is it that, if the mind is immaterial, the intelligence is destroyed by the absorption of a poison by the blood?"

We must start with a clear conception of the distinction between soul and body. The soul merely inhabits the body; not dwelling in any particular part of it, but permeating the whole material structure. There is no proof of the fact, but there can be little doubt, that the soul builds the body, crystallising, as it were, the organic matter about itself in definite forms. Placed in a material world, the soul, under its ordinary conditions, can communicate with that world only by the material of the body, through which alone it receives its impression of the external world, and conveys its will for operating upon that world. The machinery by which the soul thus works in this mundane existence is a delicate nerve structure, of which the brain is the centre, which runs, by branching cords, through the whole frame. These nerve cords carry to the brain the impressions made upon them at the surface of the body, and also carry to the limbs the will of the individual, in obedience to which will they act. The brain is a part of the material structure, as much as the muscles or bones; and this central seat of intelligence is not the soul, but the organ in direct communication with the soul. All impressions are carried to the brain, and the soul receives them from the brain. So, likewise, the soul can operate only through this brain. It is true that, in certain abnormal conditions—as in trance or in natural and artificial somnambulism—the soul can receive perceptions by some other means than through the brain; and in those states, and possibly some others, the brain also can act upon the body without the control of the soul: but in the ordinary conditions of health, the process of intellectual life is somewhat after this fashion. The brain, it must be remembered, is an organ made up of many parts, each of which has a distinct function, and the communications made to the soul, or by the soul, are not made by the whole brain, but by particular parts of it, to which we have given the name of mental faculties. Now for an illustration. The nerve of sight carries to the brain a picture of a man suffering severe pain. That image in the brain instantly excites that portion of the brain whose action we call our emotions, and then that part of the brain gives us the desire to relieve suffering. The soul is thus, through the brain, made conscious of pain by something outside itself, and of a wish to relieve that pain. Then it sets in action the part of the brain occupied by what are called the intellectual faculties, and those faculties, by the process we call thinking, work together to devise a plan for the gratification of the faculty of benevolence for the relief of that pain, and this also being communicated to the soul, it wills that the thing be done; and this will is flashed through the brain and nerves to the limbs, and they act in obedience to it.

Of course, this is only a very abbreviated outline of the

whole process, which would take a volume for its minute exposition.

While the body is in health the process is performed with such ease and rapidity that we are not conscious of its complications; but when disease mars the operation of any of the organs concerned in it, we at once discover what a marvellous contrivance it is.

A poison taken into it disorganises the blood which flows in the small vessels of the brain, and then, instead of stimulating the brain to action, the blood clogs its motions and paralyses its functions. One after another they lose their power to obey the will of the soul. They act automatically at first by the irregular action caused by the irregular flow of the blood, then intelligence dies away by degrees, and ultimately the body dies—that is to say, it ceases to be an organ fitted for the soul's uses in communication with the material world. But the soul does not die with it. The soul severs itself from the dead and useless body, or, to speak more correctly, the dead matter falls from the soul, whose fate thereafter is a question too large for this letter.

In the case referred to by Senex, the brain was poisoned, and the brain is the organ by which the soul communicates with the outer world. The brain is the organ of the mind, if it is not that itself which we call mind. The brain often desires to do something, but is restrained by a superior will. That restraining power is the soul. What we call the will is the soul—the individual I, the being for whom the body, including the brain, is the machine by which it works in this stage of existence. When the machine falls out of order, it seems to us on-lookers as if the central motive power were out of order also. But it is not so. All that we outsiders can see is the machine itself; we witness the muttering imbecility of the brain, but it is that of the brain alone. It is not altogether unlike the case of the steam engine moving delicate machinery. A wheel breaks in the machine. Instantly it works imperfectly or not at all. But we may not thence conclude that the steam engine, which is the soul of the mechanism, is disordered.

I hope this will at least satisfy "Senex," and others who share his doubts, that the difficulty he has stated is capable of rational and sensible explanation.

PSYCHOLOGIST.

[There was a printer's error in our foot-note to "Senex's" letter last month.—ED.]

SPIRITUALISM AND EVOLUTION.

SIR,—According to the theory of natural selection, however amended and modified by Mr. Wallace, and to some extent by Mr. Darwin, the whole animated world is comprised in one mighty family of progressive beings—fish, fowl, beast, insect, reptile. It is no mere question of degree and mode of development and line of divergence which differentiates the whole; and no doubt this is a master conception of two mighty minds, even those of Messrs. Darwin and Wallace, supposing always the theory be consistent with facts, and all the facts concerned, from first to last, and from high to low. Now at the lowest point Mr. Darwin leaves spontaneous generation or natural evolution for a creator, nor am I aware that he follows Mr. Wallace up to the higher point in the belief in the existence and progression of the man as a spirit after what we term death. Mr. Wallace is such an ardent advocate of Spiritualism that one cannot but be anxious to learn how he dovetails the two theories together. For instance, how does he get rid of the spirit of the lower creation,—that is, of our ancestors and progenitors in the great scheme of life, or at what exact point in the scheme of slow advancement and development does the soul begin its claim to a future life, if it be really disallowed to the lower developments. The question is an open one, independent of Spiritualism, for "many philosophers have furnished the brutes with a soul," says Gall; "The pious and benevolent Bonnet promised them immortality." But I am not unmindful of Mr. Wallace's very sage and proper admonition, when he says, "The problem (of Spiritualism) we have now to solve is,—How much of the facts are true? Till this be done by some better test than individual experience, it is premature to discuss what theories may or may not explain them." Now this is but common sense and true Baconian wisdom, only it comes rather strangely from a man who is one of the most notorious theorists of all the eminent philosophers of the day, and one would rather have expected him to have advocated, as many do, the theorising method of Kepler, and which was very much that of Faraday,—theorising for present instances, but holding such as no more than theory until verified by experiments. They had suggested, just as the fall of the apple suggested to Newton's far-seeing mind, the theory of universal gravitation, and also suggested the experiments by which the theory might be tested, both methods equally resting on fact; that is pure induction, or suggestion, waiting on verification, so that Mr. Wallace need not be offended at any suggestion that his admonition and practice do not quite run together. But his intention was quite right to restrain the theorising tendency of the incompetent for want of the special knowledge requisite, jumping to conclusions with insolent haste out of sheer prejudice as to the non-existence of the facts properly or improperly deemed spiritual, or of the incompetence of the observers and the fraudulent practices of the exhibitors as honest, and in many instances at least as competent as themselves. In fact, it is just acting over again not the Pope, but the learned professors in Galileo's time, who tried before the grand dukes to argue the new planet out of the sky, and positively refused even to look through the glass, or in doing so, tried to make delusion or collusion to appear in some way, so runs the letter of Galileo to his friend Kepler. All then I would say to inquirers into these new phenomena, "Never mind the professors, for authorities are ever most prejudiced in novel matters, and jealous of authority. Your facts will become authority and a recognised science in due course, and create its own men of science and professors, and who may probably be just as wrong in their conduct towards others who may then be more in advance than themselves; such is human nature, and the exceptions are rare." I should like to add a few words on the supposed religious bearing of belief in a spontaneous generation, not as a mere law of growth and development, as supposed in the theory of natural selection by Messrs. Darwin and Wallace, but really in regard to the origin of life upon earth by a living nature. I find clergymen making a great point in their argument in favour of design—in reply to the view of the unbeliever—of the absence of all scientific proof of the inherent capacity of the earth to produce living form without some fresh exertion, humanly speaking, on the part of God, as though it was a question of vital importance, whereas "the design argument," as it is called, was maintained long ago, when all the world believed in the so-called spontaneous generation, and gave it as evidence of design, that is, of a Divine law or principle permeating all creation;

and on the supposition of creation by an all-powerful being laying down laws towards the accomplishment of a definite purpose, how can the question affect the belief in a Divine rule? Then how strange appears the present attitude of the clergy in dealing with this very old question of design, in seeming altogether to forget how the argument stood not so many years ago, when the evolution of life, not from "dead matter" (whatever that can mean), but from the living principle inherent in all matter, and by a law of nature acting under the essential condition of a matter then fully believed in, by the first naturalists of the day, as well as by divines.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

MISS COOK'S MEDIUMSHIP.

SIR,—With reference to Miss Cook's mediumship, I find that I cannot command the manifestations, and that I must be content to take what I can get. That Miss Cook has never attempted to impose upon me in any way is the conclusion I have arrived at after mature study and comparison of all the evidence, external and internal, connected with this difficult case. She is a wonderful medium, and, what is better, is one who is not afraid to show the dark side any more than the light.

JOHN E. PURDON, M.B.

Sandown, Isle of Wight, 11th July, 1872.

[All who are acquainted with Miss Cook and her mediumship have full confidence in her.—Ed.]

[ADVERTISEMENT.]

SIR,—The favour of your publishing the accompanying *amende* would be gratefully received by your obedient servant,
A. C. SWINTON.

In a recent posthumous publication entitled *Life Lectures*, by the late Ed. N. Dennys (J. Burns, 15, Southampton-row), a passage appears at page 273 (written some eleven years since), attributing certain views to Professor Jas. Martineau, and however its substance might, by some persons, be deemed applicable to the philosophic bearing of the Professor's teachings, the passage seems to be given as his *literal words*, and as he not only denies its authorship, but states that it conveys the direct opposite of his teachings from first to last, the editor of the *Life Lectures* now cancels the personal allusion, and expresses his deep regret to Professor Martineau for whatever injustice, injury, or pain may have thence arisen. Due care will be taken to eliminate all that relates to him on the subject, and a proper notice of it made in the volume of *Life Lectures*.

A. C. SWINTON.

"3, Belsize Park-terrace, Belsize Park, N.W."

"July 3, 1872."

EXPERIMENTS IN SPIRIT PHOTOGRAPHY IN BRISTOL.

BY JOHN BEATTIE.

SCIENCE has its speculative as well as its demonstrative aspect; and when we hear of strange results being produced, it is for us to look behind, and well survey the ground travelled over before we come to the conclusion that experiment in any speculative direction will be fruitless of result.

When experiments are said to have led to conclusions extremely strange, and apparently unexpected, viewed from the standpoint of demonstrated truth, we, as reasonable men, require the evidence to be proportionate to the strangeness of the conclusion; results may be announced, like many which have been made public during the last year by Spiritualists, which cannot be accepted by reasonable men, except upon evidence equal to the case. If I report that a man or woman was passed through the ceiling of my room, leaving all complete as before, a reasonable man would ask me not only about the conditions of so extraordinary an occurrence, but on those conditions being given, he would see that every gateway to any other possibility was shut, and even then he would be entitled to ask for many repetitions of such a manifestation before he would be reasonably led to class such a result as demonstrated. We would get sadly into the mist, were it not for the keen analysis of scientific men forcing us to probe every step we take, in order that we may have firm foothold upon the plane of demonstrated truth.

In the experiments I am about to describe, you will find a great part of the evidence required exists in the registered results, and does not altogether depend upon the testimony of witnesses to one or more of the experiments.

With this much as an introduction, I will now try and give the history of these experiments, and how I was led to make them. I was convinced by the American evidence that there was truth in the statement that photographic impressions had been made through the instrumentality of invisible, intelligent beings. We generally find, if credence be given by many people to a statement, it may nevertheless contain much falsehood; but it must have had some root in truth. A falsehood wholly as such, cannot live, unless it draw nutriment from some hidden truth.

When I heard that spirit photographs had been made in London, I was pleased, and looked eagerly for the evidence. In the spiritual journals I found much that had been written in proof of the statement, by men whom I considered of superior judgment, and I was therefore full of belief.

One morning the post brought from a friend a number of these *spirit pictures*, all with signatures upon them. A few days after, a friend came from London to consult me about them, and brought with him a few more. Now, sir, in spite of all I had read from the pens of those who had written in defence of these pictures I was then looking at, I had no choice left me but to denounce them as a deception (for reasons that could not be mistaken). And more, they were a deception of a clumsy kind, and, in my opinion, extremely wicked.

I did not for a moment believe that all, however, was deception. I thought some true results must have been obtained, upon which impostors afterwards tried to engraft their deception. All falsehood proceeds from either idleness or ignorance. There are so many who adopt either honesty or dishonesty as simple systems of policy, that they are to be bought by the apparent advantage of any circumstances that may occur.

One correspondent tells me, "I shall live to repent having said that these photographs were shams, and by inference, having disturbed the character of the honest man who made them;" and one picture gave my correspondent such special interest—the one in which a man is both ghost and sitter—that I am pleased you directed attention to the very picture in your last issue. I must likewise say that I received from another clever man a letter of fifteen pages, pleading for the truth of these productions with great ingenuity.

I resolved from the above to try if any result could be obtained in my own experience. I called upon an intimate friend (Mr. Butland), a good trance-medium; his duties

allowed him but little time, nevertheless, I was successful in getting him to try the experiments with me. Two other gentlemen, Dr. Thompson and Mr. Tommy, agreed also to assist me.

I next went to Mr. Josty, a professional photographer, and arranged with him for the use of his studio, glass, instruments, and such assistance from himself as we might require. The studio is lighted from nearly north. The camera takes three pictures or exposures on one plate, 8 in. by 5 in. in size; lens, Ross's, 6½ in. in focus; all other conditions as usual, only *no dipping bath used, but a flat porcelain tray instead*, with a lid to it, called, by some, a developing tray. Time of day, 6 p.m.; light "well curtained," and lens stopped down to lengthen the exposure to about two, and sometimes four minutes. The background was a common one used in everyday work, dark brown in colour, and standing close against the wall.

The medium sat with his back to it, with a little table in front of him. Dr. Thompson and Mr. Tommy sat at one side, and I, during exposure, at the other.

First *seance*—nine exposures and no result. Second one, a week after, on the ninth exposure; * if nothing had then taken place, we were resolved to give the matter up. We were pleased, however, to find on the developer *touching* the plate, that an appearance *leaped out at once*. After long discussion, we found that the effect could not be classed in any category of ills that photography was heir to. This induced us to make farther trials. Let me mention that Mr. Josty, up to this point, was laughing at the mere idea of the experiments, although the result in the second *seance* had staggered him a little. In our third sitting, on the first plate no result, on the second plate a manifestation on each exposure; the first two like a luminous bust, with the hands crossed and raised; in the third the same form, but the figure elongated; above and in front of the figure is a strange angular form, differing in size and position in each exposure on the same plate. In the next the figure changes nearer to the human form, and the other image above has grown like a star. This seeming evolution goes on for three more exposures, until the star assumes the outline of a head. While we were exposing one of this series, Mr. Josty uncapped the lens, and was sitting by the camera on a chair. We heard the cap of the lens fall out of his hands; on our looking he was in a deep trance, from which he awoke greatly excited and frightened. After he calmed down a little, he said the last thing he saw was a white figure in front of us, like his wife. After that took place, for the rest of the evening, he could not be induced even to touch the camera or slide, he was so superstitiously afraid. He did not laugh any more that evening.

In the third series of experiments, the results took other forms more wonderful. First, we get a cone about three-quarters of an inch long, with a shorter cone above it; both like sections of a wax candle. In the second, these forms radiate light laterally; in the third, the cone is changed into a form like a Florence flask, and the short one into a shape like a star; on the fourth the same forms appear, with a duplicate of the star given in addition. On the fifth, the effect is exactly as if an ignited magnesium wire had been dropped into each; the star is now like an illuminated flying bird, and the flask shape has burst into light.

At our next *seance* we had eighteen exposures and no result; but the day was very wet. Then on Saturday, the 15th, we had most strange effects both physically and spiritually. I will try my best to give a truthful description. Twelve exposures, and no result. Then Mr. Butland and Mr. Josty were both entranced, and from that trance Mr. Josty never entirely recovered for the whole evening. He kept saying, "Fat is dis? I feel queer! I am *tied* (we smiled at the expression)! Fat you say in England when you too much beer?" In fact, he felt the stupid sensation of semi-trance. On the next exposure his duty was to uncapp the lens. When he had done so, he walked quickly and stood behind us, at which we were surprised. When the time was up, he ran and replaced the cap. Observe—on this one came out a white form in front of him, just leaving his head exposed. Now, to this hour, he will not believe he went and stood there; he evidently was guided to do so in the trance state.

Next experiment, Mrs. Josty sat with us, and Dr. Thompson uncapped the lens. During the sitting, Mr. Josty said, "I see a fog, all like a London fog." On the next part of the plate going on, he said, "Now I see nothing—all white," and he stretched out his hands to convince himself we were there. On the third part of the plate going on for exposure, he said he saw a fog again, and Mr. Butland said, "I see a figure before me." Now, observe, these statements were made during the exposure. When I touched the plate with the developer, the result was most, nay, inconceivably, strange. The first came out covered by an equal semi-transparent veil, and the natural images neutralised, or destroyed; not only was an effect produced, but one prevented. On the next one was complete opacity. On the third a thin veil and figure, as seen by Mr. Butland.

Next *seance*, only one result out of fifteen exposures. A figure like a dragon: I can attach no meaning to it. This was followed by an interesting session, in which the plates were covered with strange flames, in each case minutely described by both mediums as to number, position, and brightness during the exposure. One last trial on the 22nd, Mr. John Jones from London present. Mr. Josty was suffering from a severe headache, and Mr. Butland was much fatigued by other duties. Twenty-one exposures, and only three results: one a luminosity only, the other two forms like trusses, well rounded, with a clear line in front, and light radiating from behind.

In this report I have given as well as I can a sort of skeleton of these experiments. During their progress much occurred that required to be seen and heard. The experiments were undertaken for our own satisfaction only. We closed every door from which there was the remotest suspicion of wrong getting entrance. Having done so, we commenced our work earnestly, hopefully, but truthfully. The results have well repaid us, even if we get no more. I enclose you for inspection a set of these results. I am sure you cannot fail to see their immense value in a scientific sense. Suppose, instead of these, we had obtained portraits, I fear, however much we might have been satisfied, the world about us would not have been so, and we could not have expected them to believe us.

Now just as many I saw from London had on the face of them the proof of how they were made, so you will, I think, at once see, on observing carefully, that these manifestations contain on their face, when seen as a whole, proof of their strange and uncommon birth. During the whole of our experiments we have had explicit directions given us as to light, time of beginning and stopping of the lens. Before we begin our work, the table comes round and individually salutes us. I do all the photographic manipulating. The images jump out at once, long before the normal images, and this

* The first manifestation was, therefore, on the eighteenth exposure.

shows the great energy at work. The negatives require no intensifying, a wash with iron solution being all that is required. The invisible friends never know whether they have been successful or not until we tell them. They often express great disappointment at there being no result, saying, they tried their best.

These experiments, if they have been rightly conducted, in my opinion tend to prove that the luminous substance, said to have been seen by sensitives arising from magnets, crystals, shells, &c., has a positive existence in an objective sense. These substances when condensed exert powerful chemical force; and the energy thrown off from them strikes the plate with an impact, equal to that of strong solar light. But the most unbelievable statement is to follow, namely, that these substances are taken up by invisible intelligent beings, and moulded into shapes, like clay in the hand of the artist, which shapes, when exposed through a lens, can be photographed, whether they be likenesses of human beings or otherwise. By people whose retina can be impressed by these forms, they can be described exactly, before they are made visible to the common eye by development.

I may be wrong, but I again repeat that these things have a value not easily described. To the purely physical philosopher they reveal a mode of action confirming his notion of the subtle nature of force. And if the doctrine of the unity of force is true, then this is but another mode of the manifestation of force. To the Christian and spiritual philosopher the experiments confirm their leading idea of the persistence of life, and the existence of unseen intelligent beings, who, though freed from material bodies, are yet working with and for those they care for on this plane of life. Thousands care little for the next world so long as they have it all right in this. Thousands are anxious to make the best of both worlds. They mean to live richly in this, and *insure* for the next. A great many think this world might be dispensed with, and are of opinion it tends to what they call sin. I believe this world is both good and sublime in its beauty, and that there are a vast number of beings who have performed most of their journey through it, but who think they somehow have missed their way. For convincing these persons that there is time ahead in which they may correct their reckoning, and gain a course in which they may more freely breathe, and live a life in harmony with true beauty, such manifestations as I have described will be of great use.

Westbourne-place, Clifton, Bristol.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, last week, at a meeting of the St. John's Association of Spiritualists, St. John's Hall, Corporation-row, Clerkenwell, London, Mr. J. J. Morse, trance-medium, gave an inspirational address under spirit influence. Mr. Cogman presided. Mr. Morse is quite unconscious when entranced, and when he wakes up, does not know what he has been saying.

The spirit controlling the medium said that it was his privilege to once again speak a few words for a few moments to some of the dwellers in the mortal world, and he would try to execute his task to the best of his ability. Principles and laws, he said, never change, but the apprehension of them by humanity is ever unfolding; the knowledge of man to-day is circumscribed only by the present stage of advancement of his intellect, and in the future his knowledge will, in extent, surpass that of to-day, as the wisdom of to-day surpasses that of ages gone by. To facilitate this progress, the human mind must be free, and those who would shackle it are the greatest enemies of the human race; the laws of nature should be interpreted by human consciousness alone and unaided, without the interposition of enforced authority. Truth is born of error; the bitter experience which is the result of error, is man's guardian angel, teaching him to shun such errors for the future. What matters it that a thousand errors die, when it is certain that every truth will live for ever? In consequence of the relationship of modern Spiritualism to popular theology, the Spiritualist is now attacked from almost every point of the social compass, causing him to be censured, ignored, or threatened with pains from the wheels of the ponderous engine of persecution; therefore, he does well to pause sometimes and to consider the position in which he is placed. In dealing with this subject, it was not desirable to consider it from a sectarian point of view, for the wrangling sects of Christianity are checking and killing themselves; discussion being the forerunner of destruction, they may be left to that death which is surely before them. There are, however, principles at the root of sectarian opinions, which must be worthy either of support if true, or of the keenest opposition if false; he might cite, for instance, the doctrines of original sin, total depravity, atonement for sin by the death of Christ, the cessation of miracles, two states only of mankind after death, the resurrection of the body, a final day of judgment, and eternal punishment. Spiritualists knew very well that these were doctrines which serve to frighten unthinking people, and children too young and too tender in mind to be able to stand against the improper use of mental authority. The Spiritualist is able to prove that miracles have not ceased; that spiritual communion still exists, not with the inhabitants of hell, but with spirits living in a rational state of existence. The facts of the spirit circle contradict most of the leading teachings of popular theology. The visitors from the silent land bear witness that the burning blazing hell has no existence save in the fevered imaginations of those who penned its description; the infinite love of the great Creator could no more descend to such an horrible act, than the purest angel could descend to the meanness of a lie. The condition of every spirit in the next world differs from that of his neighbour; there are extremes of good and bad in the next life, and an infinite number of grades between them. In one sense it is true that the age of miracles *has* ceased, and remains only for the ignorant and credulous; for the spiritual manifestations of to-day stand forth in all their radiant beauty, governed by immutable law, veiled and obscure at present to man, but in due time the laws will be read, and transcribed into the book of human experience. Spiritualism removes the uncertainty about the reality and nature of the future life, and brings the knowledge that deeds done in the body influence the life hereafter. To become a Spiritualist is not simply to believe in the moving of tables, or to talk with spirits, but to understand the philosophy which underlies the facts, and to act up to the knowledge thus gained.

Mr. Morse left London a few days ago on a visit to Paris, where he is likely to remain a day or two.

MR. FRANCIS GALTON, F.R.S., recently read a long and thoughtful paper before the Royal Society on the transmission of hereditary characteristics. It was published in *Nature* last month.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances.

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make wholly impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Mr. W. Crookes, F.R.S. (editor of *The Quarterly Journal of Science*), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of *The Spiritualist*.

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his *New America* estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this Journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never

obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.
3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.
4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.
6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

In the Press. A new Volume of Poems, price 2s. 6d.

AN INVALID'S CASKET. By J. H. Powell, author of "Life Incidents and Poetic Pictures," &c. "An Invalid's Casket" is the result of nearly seven years' poetic musings, the majority of the pieces being composed in America. The object of the present issue is to secure (if possible) means, from its sale, to enable the author to support his family. He has now for fifteen months been growing daily less able to perform any kind of labour, owing to a disease which keeps him in continual pain.

Intending Subscribers will confer a favour by forwarding their Names, Addresses, and Subscriptions at once to J. H. Powell, 179, Copenhagen-street, Caledonian-road, London, N.

304 pp., 8vo, cloth gilt, price 5s., post free.

LYRIC OF THE GOLDEN AGE. Thomas L. Harris. Glasgow: John Thomson, 39, John-street.

Foolscap 8vo., cloth. Published at 3s., now offered at 2s.; post free, 2s. 3d.

THE MENTAL CURE: illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment, by Rev. W. F. EVANS, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c., &c., &c.

The design of this Treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Glasgow: James McGeachy, 89, Union-street.

G. H. ANDREWS,
TAILOR, &c.,
61, Lambs Conduit Street, Foundling, W.C.

BEGS to inform Gentlemen, who may honour him with their patronage, they can be supplied with clothes cut in the most fashionable manner, good materials, and sound workmanship, at very moderate charges. Fit and style perfect, having been many years in the well-known firm of Messrs. Fulford and Co., 65, St. James's Street.

	£ s. d.
Trousers, from	0 13 6
Vests	0 7 0
Black Suit, from	3 0 0
Unrivalled Black Doe	1 1 0
Tweed Suit	2 10 0

And all other Garments at the same moderate charges.

MISS LOTTIE FOWLER, MEDICAL AND BUSINESS CLAIRVOYANTE AND TEST-MEDIUM, from America, can be consulted daily at 24, Keppel-street, Russell-square, W.C. Hours from 10 till 8. Terms, 21s.

DALSTON ASSOCIATION OF EN-QUIRERS INTO SPIRITUALISM, 74, Navarino-road, Dalston, E. Sances are held every Thursday evening at 8 o'clock; and a Library is in course of formation for use of members. Prospectuses and Rules on application to the Secretary. Subscription 3s. per quarter in advance. THOS. ELYTON, Secretary, &c.

BRITISH IMPERIAL INSURANCE CORPORATION, LIMITED.

Incorporated pursuant to Act of Parliament.

CAPITAL—£200,000 IN 200,000 SHARES OF £1 EACH.

Head Offices:

BROWN STREET AND MARSDEN STREET,
MANCHESTER.

Chief London Offices:

20, KING WILLIAM STREET, E.C.

Central Trustees:

AUGUSTUS FREDERICK BAYFORD, LL.D., Senior Registrar, Court of Probate, Doctors' Commons, London; and Chancellor of the Diocese of Manchester.

WILLIAM GIMBER GOODLIFFE, Accountant General, India Office, Westminster, London.

CHARLES OPPENHEIM (S. Oppenheim & Sons), Director of the Union Bank of London, Austin Friars, Old Broad-street, London, E.C.

CHRISTOPHER WEGUELIN (Thomson, Bonar & Co.) Director of the Bank of England, 57½, Old Broad-street, London, E.C.

Auditor:

DR. WILLIAM FARR, F.R.S., &c., &c., London, and Southlands, Bromley, Kent.

THE system of Insurance carried out by the "BRITISH IMPERIAL" (originally devised by Dr. Farr, F.R.S., &c., &c., of Somerset House, and adopted with some modifications by her Majesty's Government), is perfect in Security, Equity, and Convenience.

IN SECURITY, because every With Profit, and Self-Insurance Policy, is issued upon English Government Securities, held in Trust, away from the control of the Directors, for the sole purpose of meeting policy claims, the amount invested (80 per cent. of the whole premium) being shown by the National English Life Table, compiled by the Registrar-General for the Government to be more than sufficient to provide the sum insured under the policy.

IN EQUITY, because in the event of an Insurant failing to continue the payment of his premiums, only sufficient thereof is retained by the Corporation to profitably cover the risk incurred upon the life during the time it was covered by the insurance; the remainder being returned to the Insurant. The amount returned varies according to the Table under which the Insurance is effected, between nearly one-half and three-quarters of all the premiums.

IN CONVENIENCE, because the "Surrender Value" is endorsed on every Policy, and is made payable at three days' sight. It can also be used to its full amount, by payment of 5 per cent. per annum interest on the sum withdrawn, without invalidating the Policy.

JOHN A. FEIGAN,
General Manager.
WILLIAM DAVIES,
Secretary.

BRITISH NATIONAL INSURANCE CORPORATION, LIMITED.

CAPITAL—ONE MILLION STERLING.

Head Offices:

BROWN-STREET AND MARSDEN-STREET,
MANCHESTER.

FIRE.

INSURANCES AGAINST LOSS OR DAMAGE BY FIRE may be effected with this Corporation upon every description of property at equitable rates.

BONUS RETURNS.—In all cases where no claim has been made upon the Corporation during the year preceding, a Bonus of ten per cent. will be returned on the payment of Renewed premiums.

FIDELITY GUARANTEE.

Policies are issued by this Corporation Guaranteeing Employers against loss by the Fraud or Dishonesty of persons holding confidential and other places of trust.

The Local Government Board have approved the Policies of this Corporation as security for the Poor Law Officials.

Chief Offices for Guarantee.

20, KING WILLIAM STREET, LONDON, E.C.

. Applications invited from Solicitors and Agents of influence and standing to act for the Corporation in unrepresented localities.

BRITISH IMPERIAL LIFE, AND BRITISH NATIONAL (FIRE AND GUARANTEE) INSURANCE CORPORATIONS.

Applications for Agencies to either of the above Corporations can be made to C. W. PEARCE, at the Chief London Offices, 20, King William Street, E.C., from whom Prospectuses, Proposal Forms, and all other information, can be obtained.

PSYCHIC FORCE.—The proofs of the existence of a Psychic Force are fully set forth in the New Edition of "SPIRITUALISM ANSWERED BY SCIENCE," by EDWARD W. COX, S.I., F.R.G.S. Price Half-a-Crown. This New Edition has been rewritten, and doubled in size.

Longman & Co., Paternoster-row.

FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—

- 1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.
- 2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4 Fitzroy-square, W.

Price 2s. 6d.

GLIMPSES OF A BRIGHTER LAND.—Showing the harmony of things Spiritual with things Material.

"The tone of the book is exceedingly pure and good."

—*Christian Spiritualist*.

. A List of Spiritual and Mesmeric works on application.

London: Bailliere and Co., King William-street, Strand.

E P P S ' S C O C O A .

The *Civil Service Gazette* remarks—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London. Also makers of CACAOINE, a thin Evening Beverage.

BEVERIDGE & FRASER, Printers of

The Spiritualist.

FULLWOOD'S-RENTS, HOLBORN, W.C.,

Respectfully announce that they execute ALL descriptions of Printing.

Estimates forwarded on application.

AARON FRANKLIN, PRESERVER OF BIRDS, ANIMALS, AND DELINEATOR OF NATURE, Museums and private collections attended. British and foreign birds'-skins, stags' heads, fox's heads, shells, and corals in great variety. *The Spiritualist* and kindred periodicals kept on sale. Established 1847. AARON FRANKLIN, 53, Suffolk-street, Birmingham.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. An Enlarged English Copyright Edition. Post 8vo. Pp. xx—392. Cloth 7s. 6d.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT.—By ROBERT DALE OWEN, Author of "Footfalls on the Boundary of another World." 1 vol. crown 8vo, cloth. Price 9s.

Now Ready, Crown 8vo., pp. viii. 120, cloth, price 2s. 6d.

HINTS FOR THE EVIDENCES OF SPIRITUALISM. By M. P. London: Tröhner and Co., 8 and 60, Paternoster-row.

Price 6d. Cloth, 9d. Post free.

HEAVEN OPENED.—PART II. being further descriptions of, and advanced teachings from, the Spirit Land. Given through the mediumship of F. J. T. With an Appendix containing the Scripture proofs of Spiritualism.

J. Burns, 15, Southampton-row, W.C.; E. W. Allen, 11, Ave-Maria-lane, E.C., or F. J. T., 21, East Ascot, St. Leonards-on-Sea.

Also Part I., price 6d. Cloth, 9d.

Now Ready 4th Edition. 8vo. cloth, pp. 360. Price 3s. 6d.

THE "ALPHA," or the first principle of the Human Mind: a Revelation, but no Mystery. By ED. N. DENNIS. With Spiritual Advent and steel engraving of Author.

"We can call to mind few books fit to be its fellow."—*Athenaeum*.

"It contains more truth, poetry, philosophy, and logic, than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—*Cosmopolitan*.

"The 'Alpha' is the book of an age."—*Banner of Light*. Also by the same author, "LIFE LECTURES," cloth 8vo. pp. 460, with steel engraving of Author, 2s. 6d. J. BURNS, 15, Southampton-row, Holborn, W.C.

Just Published.

THE REPORT OF THE LONDON

DIAGNOSTIC SOCIETY'S Committee on Spiritualism, together with a full account of the proceedings of the Committee, the Reports and Minutes of the Experimental Sub-committees, and the evidence, *pro et contra*, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick; the Countess de Pomar; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Serjeant Cox; Messrs. Edwin Arnold, Henry G. Adkinson, Laman Blanchard, Chevalier, Damiani, Léon Favre, Camille Flammarion, Hain Friewell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. E. Wallace, W. M. Wilkinson; Mesmes, Anna Blackwell, Harding, Houghton, &c., &c. Price 15s. London: Longmans, Green, Reader, and Dyer.

New and Cheaper Edition, thoroughly revised, in One Volume Demy 8vo., pp. 750, price 7s. 6d.

EMANUEL SWEDENBORG: HIS

LIFE AND WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JEENS—I. Jesper Svedberg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80. London: Simpkin, Marshall and Co.

THE RISE AND PROGRESS OF

Spiritualism in England, by Benjamin Coleman, recently published in the *Spiritualist*, reprinted in pamphlet form, on toned paper, with coloured wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

THE SPIRITUALIST NEWSPAPER.

CHARGE FOR ADVERTISEMENTS:—

Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. When four or more insertions of the same advertisement are ordered, half-a-crown for the first fifty words or portion of fifty words, and fourpence for every ten words in addition, each insertion. Ten initial letters or figures count as one word.

The Spiritualist is a very good medium for advertisements, because it circulates largely among those advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

CORRESPONDENCE.—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes.

Subscriptions.—No notice is taken of orders received for papers unaccompanied by a remittance. The next twelve copies of *The Spiritualist* will be posted to any address in the United Kingdom on receipt of 4s. 6d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.

Contents.

Future Movements in Spiritualism	49
Spiritual Telegraphy.—No. II.	49
Spirit Photographs	49
Glimpses of a Brighter Land	50
The Sceress of Prevost	51
Dalston Society of Inquirers into Spiritualism	51
Answers to Correspondents	51
Inspirational Poetry	52
Spiritual Manifestations in Bristol	53
Sham Spirit Photographs	53
CORRESPONDENCE.—Efficacy of Prayer; Body and Mind; Spiritualism and Evolution; Miss Cook's Mediumship	54
Experiments in Spirit Photography in Bristol	55
St. John's Association of Spiritualists	55

Printed for the Proprietor by BEVERIDGE & FRASER, at the Holborn Printing Works, Fullwood's Rents, 11th Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London E.C.